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ENGLISH TRANSLATION

OF

RATI-SASTRAM.

OR

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Translated into English with original Sanscrit Text.

(Compiled from various old Sanscrit Manuscripts.)

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RATISHASTRAM.

प्रथम पादः ।

सिद्धनागार्ज्जुनो नाम पुरासीत् तापसो महान् ।
शान्तो दान्तो जितात्मा च नियतः प्रयतः शुचिः ॥

In olden times there lived a *Maharsi* by the name of Siddhanagarjuna, who was gentle, reserve, self-restrained, austere, devout and pure in habits.

शिवस्य प्रियशिष्यः स त्रिकालज्ञो महामतिः ।
वशगानीव तिष्ठन्ति षट्कर्म्माणि च धीमतेः ॥

The high-minded *Rishi* was the most favourite disciple of Maheswar and the knower of the three Times. The Shatkarmas—*maran*, *uchàtana* & others were all obedient to him (*i. e.*, he obtained success in all of them.)

उवास सुचिरं सोऽपि रेवातीरे मनोरमे ।
शान्तिनिकेतने तत्र आश्रमे चित्तहारिणि ॥

This *Rishi* dwelt long in a beautiful and elegant *Asram* on the bank of the Narmada, which was, indeed, the only repository of all peace.

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एकदा विजने तञ्च दृष्टा तुण्डिमहातपाः ।
भक्त्या प्रणम्य तच्छिष्य पप्रच्छ विनयान्वितः ॥

One day while he was seated alone in his solitary abode, his disciple Tundi, a *Rishi* of high abilities, appeared before him, and with humble and respectful attitude made an obeisance and asked him as follows :—

तुण्डिरुवाच ।
भो भो ब्रह्मन् सर्वज्ञोऽसि नागार्ज्जुन महामते ।
सिद्धयस्ते हि भगवन् करे तिष्ठन्ति सर्व्वदा ॥

Oh high-minded Bramhin ! you are all-knowing, and the *Siddhis* are completely at your command, that is, you have gained complete success in them.

रतिशास्त्रं महाप्राज्ञ श्रोतुं कौतुहलं मम ।
कृपया वद मे ब्रह्मन् त्वदधीनोऽस्मि सर्वथा ॥

Oh, my Lord, I have great curiosity in learning the *Rätishastra* (the science which deals with love affairs.) Be kind enough to unfold the incomprehensible science to me who am your most obedient servant.

तुण्डेरिदं वचः श्रुत्वा प्रहस्य तपसां निधिः ।
मेघगम्भीरनादेन तमुवाच महामतिः ॥

Hearing this prayer of Tundi, the generous *Muni Nagarjun* in a smiling posture began to speak in a manner as grave as the cloud (pregnant with rain.)

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नागार्ज्जुन उवाच ।

धन्योऽसि कृतपुण्योऽसि कृतप्रश्नं मनोरम् ।
गोपनीयमिदं भद्र हाटक-पेटिकासमम् ॥

Nagarjun said : "Oh gentle, you are worthy of praise and are virtuous. Know the nice question that you have asked of me, is as secret as a golden basket.

दुष्टाय भक्तिहीनाय मदनेनातुराय च ।
न वक्तव्यं न वक्तव्यं न दातव्यं कदाचन ॥

The secret should never be divulged to him who is wretched, averse to devotion and striken with lust.

शान्ताय भक्तियुक्ताय तथा च विजितात्मने ।
दातव्यं सादरं ब्रह्मन् शिवस्य वचनं यतः ॥

Oh sacred *Bramhin*, reveal the secret to him only who is gentle, devout and self-controlled. Know that this the injunction of Maheswar himself.

कैलासपतिना चादौ रतिशास्त्रं प्रकीर्त्तितम् ।
श्रुतं तत्सादरं ब्रह्मन् देव्या गिरीशभार्य्यया ॥

Oh Brahmin, it was Maheswar, the lord of all the gods and the king of the Kailas, who first of all compiled the "Ratisastra," and it was from him that goddess Haimabati heard the Sastra with rapt attention.

अन्यसारं समुद्धृत्य गर्गेण च अतःपरम् ।
कृतं ब्रह्मन् महाप्राज्ञ आदिशास्त्रं मनोरमम् ॥

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Oh high-minded Bramhin! it was after all that Garga, a devout *Rishi*, culled the extracts of the Ratisastra spoken by Shiva, and compiled a handsome book named Adisastra out of them.

तुण्डिरुवाच ।

श्रोता तस्य महाभाग कोऽसौ प्राज्ञो महामते ।
ज्ञातुमिच्छामि तद्देव वद चेत् करुणामयि ॥

(Hearing all these) Tundi said: "Oh generous *Rishi*, oh broad-minded savant, please tell me who the hearer of the Ratisastra was, as I am heartily intent upon hearing it. If you graciously take pity upon me, be kind enough to describe it to me."

नागार्ज्जुन उवाच ।

जन्मेजयो महाराज क्षत्रकुलधुरन्धरः ।
स एवासीत् महाभाग श्रोता परिक्षितः सुतः ॥

Nagarjun said, "Oh Savant, Maharaja Janmejoy, son of Raja Parikshit, the glorious scion of the line of Kshatriyas was the hearer of that Shastra."

शिवोक्तरतिशास्त्रस्य गर्गस्यादिशास्त्रस्य च ।
मया सारं समुद्धृत्य कृतं सिद्धविनोदनम् ॥

I have compiled this book named "Siddha Binodan" by taking out the best passages from the "Adisastra" spoken of by Garga and the "Ratishastra" spoken of by Shiva.

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रतिशास्त्रमिदं ज्ञेयमादिशास्त्रं तथैव हि ।
गोपनीयं प्रयत्नेन शिवाज्ञालङ्घनं न चेत् ॥

Know this to be the "Ratishastra" which is tantamount to the "Adishastra." Keep this in strict privacy, and take care that if you violate this principle, it would amount to the violation of the injunction of Shiva himself, and a sin relating thereto is incurred.

रतिशास्त्रं परिज्ञातुं यदि ते कौतुकं हृदि ।
कीर्त्तयिष्यामि ते ब्रह्मन् प्रियशिष्योहि त्वं यतः ॥

Oh Bramhin, if you are so intent and eager to be well versed in "Ratishastra," I will unfold this to you, as you are the devoutest and most affectionate of all my disciples.

इति श्रीसिद्धनागार्ज्जुनविरचिते रतिरमणाख्ये
रतिशास्त्रे ग्रन्थसूचनं नाम
प्रथमः पादः समाप्तः ।

ग्रन्थोक्त विषयनिरूपणम् ।

तुण्डिरुवाच ।

किं किमस्ति महाभाग शास्त्रेऽस्मिन् रचितं तव ।
आदौ तत् श्रोतुमिच्छामि वद चेत् करुणामयि ॥

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I long to hear at first what are the various subjects which you have dealt with in your book called the "Siddha Binodan." Please have the mercy to tell me this.

नागार्ज्जुन उवाच ।

प्रकृतिरूपिणी नारी रमणीप्रधानं जगत् ।
तस्मान्नारी सर्वश्रेष्ठा माननीया सदैव हि ॥

Nagarjun said: "Oh Rishi, woman is Prakriti herself. The whole universe has the woman for its basis. So the womankind is the best adored and the most respectable.

तस्मादादौ महाभाग कीर्त्तितं नारीलक्षणम् ।
तासां भेदञ्च हे ब्रह्मन् कुमारीलक्षणं ततः ॥

Oh generous *Muni*, considering the supreme excellence of the softer sex, the *Sastra* has delineated the outward aspects and signs and then the "Kumari Lakshan" (the signs of an unmarried girl) of the women.

उक्ता पुरुषभेदञ्च तेषाञ्च लक्षणं ततः ।
कीर्त्तितं क्रमतस्तेषां योग्यनारीनिरूपणम् ॥

After this, classes and signs of the stronger sex and the way to find out the fit consorts of each, have been well described in the Sastra.

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ऋतुविवरणं ब्रह्मन् सहवासविधिस्तथा ।
सन्ततेः कारणञ्चैव अकालमरणस्य तु ॥
कालाकालविचारस्तु रमणीसङ्गमे तथा ।
रमणीगमने चैव निषिद्धानि दिनानि हि ॥
दिवाभागे निशाभागे गमने किं फलं लभेत् ।
सहवासदोषाश्चैव सन्ततेरवस्था तथा ॥
कालकारणभेदात्तुसङ्गमफलकीर्त्तनम् ।
योग्यायोग्यमिलनेन सन्ततेः स्वरूपं ततः ॥
शयनं रमणीनाञ्च नारीणां प्रीतिसाधनम् ।
गर्भौषधिविधिनाञ्च क्रमशः कीर्त्तितं मया ॥

Oh Bramhin! After all, the following subjects have been handled in the book:—The menstruation of the females, the process of intercourse, the cause of the premature death of children, the fit time for intercourse with women, the time prohibited for the intercourse, the effects of the intercourse with them at night and in the day, the condition of the child issued owing to faulty intercourse at different times, the condition of the child issued as the result of the intercourse with opposite classes of sexes, the beddings of the womankind, the way to please them and the cure for the disease incurred during pregnancy.

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बहवो विषयाः सन्ति रतिशास्त्रे मनोरमे ।
कीर्त्तयिष्यामि ते ब्रह्मन् शृणु तान् मुनिपुङ्गव ॥

Oh Brahmin, Oh the lord of the Rishis! Various other important and interesting subjects are described therein, which also I will clearly set forth before you.

इति श्रीसिद्धनागार्ज्जुनविरचिते रति-रमणाख्ये
रतिशास्त्रे ग्रन्थोक्तविषयनिरूपणं नाम
द्वितीयः पादः समाप्तः ।

नारीजातिभेदो लक्षणञ्च ।

तुण्डिरुवाच ।

श्रुत्वा ब्रह्मन् महाभाग तन्मुखान्मधुरं वचः ।
कृतार्थोऽस्मि च धन्योऽस्मि आत्मनः जगतीतले ॥

Tundi said, "Oh Bramhin, Oh generous-minded, I am grateful to hear from you these sweet words. I deem myself worthy of praise on the face of this earth."

इदानीं वद मे देव नारीणां भेदलक्षणे ।
श्रुत्वा सर्वं विदित्वा च प्राप्नुयात् ज्ञानमुत्तमम् ॥

God-like Bramhin, please to tell me now of the different sects and signs of women, hearing which I will gain the superb knowledge.

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तुण्डे रिदं वचः श्रुत्वा सस्मितसुखपङ्कजः ।
सिद्धनागार्ज्जुनश्चेदं वचनं वक्तुमारिभे ॥

Sidhwanagarjun hearing these words of Tundi began saying with a smiling countenance :—

नागार्ज्जुन उवाच ।

वेदविधा महाभाग स्त्रियश्च जगतीतले ।
तासां नामानि वक्ष्यामि शृणु तापसपुङ्गव ॥

Nagarjun said, "Oh sacred Bramhin, Oh the best of the Rishis, there are four kinds of women on this earth. I am describing them. Do you then hear me.

पद्मिनी प्रथमा नारी सर्वोत्तमाविधा स्मृता ।
चित्रिणी शङ्खिनी चैव हस्तिनी तदनन्तरा ॥

Padmini is reckoned as the first and the best class of the womankind. *Chitrini* is the second; *Sankhini*, the third and *Hastini*, the fourth. Know that these are the four classes of women.

पद्मिनी-लक्षणम् ।

तुण्डिरुवाच ।

कदापि न श्रुतं ब्रह्मन् ईदृशं नामसुन्दरम् ।
अधुना वदमे देव पद्मिनीलक्षणं शुभम् ॥

Tundi said : "Oh Bramhin, such good namse I have never heard. However, please to describe now the auspicious signs of Padmini.

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नागार्ज्जुन उवाच ।

कमलनयनयुक्ता क्षुद्ररन्ध्रा च नासा
क्षशतनु मृदुवाक्या दीर्घकेशी शुभाङ्गी ।
परहितमतियुक्ता पद्मगन्धा सुवेशा
अविरलकुचयुक्ता कीर्त्तिता पद्मिनी सा ॥

Nagarjun said :—The eyes of Padmini are as extended as the lotus buds, cavities of the nose small, body thin, words soft, hair long, person beautiful, dress nice and the breast hard. This class of female is always engaged in benefiting others, and the scent of her body is as sweet as that of the lily.

अन्यच्च ।

हरिणनयनयुग्मा स्नेहयुक्ता वरास्या,
पिकसमकलकण्ठी स्मेरवक्त्राम्बुजा सा ।
पतिगतमतियुक्ता लक्षणैर्लक्षिताङ्गी
भुवनमनुजसङ्घान् मोहयन्ती कटाक्षैः ॥

The eyes of the Padmini are like those of the female deer and are therefore very beautiful to look at ; there's Affection reigning in her divine face ; the words she uttersare very sweet ; her voice as melodious as that of the cuckoo ; her face always smiling ; her body auguring good omens and her affection is equally extended to all. This class of female is always attached to the husband and enchants the whole universe with her looks.

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इति ते कथितं ब्रह्मन् पद्मिनीलक्षणं शुभम् ।
ईदृशी रमणी नास्ति कुत्रापि धरणीतले ॥

Oh Bramhin, I do now thus describe the good signs of the Padmini. Such females are very scarcely met in this earth.

यद्गेहे निवसेत् सा हि तद्गृहं त्रिदिवोपमम् ।
न तत्र शोकदुःखन्तु सुखं सदा विराजते ॥

The home which a Padmini graces is heaven no doubt. Sorrow and misery can find no place therein and happiness and felicity reign supreme.

यद्गृहे निवसेद् ब्रह्मन् पद्मिनी पद्मगन्धिनी ।
धन्योऽसौ पुरुषो लोके लक्ष्मीवान् सुखभाक् सदा ॥

Oh, Bramhin, the man who has been endowed with a Padmini as his consort is he happiest being on the earth, and lives a wealthy man all his life.

बहुना किमिहोक्तेन किमन्यत् कथयामि ते ।
भाग्येन लभते नारीं पद्मिनीं सुखदायिनीम् ॥

Oh, Rishi, more to tell you is needless; know you, in short, it is but good luck that brings about the union with a Padmini, the giver of all happiness.

धनवान् पुण्यवान् सोऽपि यद्गृहे पद्मिनी शुभा ।
दीर्घजीवी भवेच्चैव सहेशेन हि कीर्त्तितम् ॥

It is Maheswar himself who has declared before the world that the man in whose house lives a Padmini, no doubt earns vast wealth, gathers virtues and gains a long life.

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चित्रिणीलक्षणम् ।

तुण्डिरुवाच ।

चित्रिणी कीदृशी नारी तद्वदस्व महामते ।

तदहं श्रोतुमिच्छामि जातं कौतूहलं मम ॥

Tundi said "Oh high-minded Rishi, now tell me the characteristics of the Chitrini. I entertain great curiosity in learning them.

नागार्ज्जुन उवाच ।

कठिनघनकुचाढ्या नातिदीर्घा मनोज्ञा

रतिरसगुणयुक्ता सुन्दरी नातिखर्व्वा ॥

कमलनयनयुक्ता लोभहीना सुशीला

तिलककुसुमनासा कीर्त्तिता चित्रिणी सा ॥

Nagarjun said, Oh Rishi, hear then the characteristic features of the Chitrini. The breast of this class of females is hard and placed close to each other; body neither too short nor too tall; eyes like the lotus buds; nose like a *til* flower; she is wise, versed in the art of pleasing the male, without greed and gentle.

अन्यच्च ।

न चलति मनो यस्याः प्रलोभनैः कदाचनः ।

सत्यं वदति प्रियञ्च सर्वत्र मिष्टभाषिणी ॥

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दयाब्रमावती या हि देवपूजापरायणा ।
चित्रिणी रमणी सा हि रतिशास्त्रे प्रकीर्त्तिता ॥

That woman is reckoned as a Chitrini in the Ratishastra whose mind is not swayed by enticements, whose words are sweet, who is truthful and kind to all, in whose heart reign pity and forgiveness and who is always devoted to gods.

पतिपरायणा या हि नेक्षते परपूरुषम् ।
विप्रभक्ता च या नारी प्रोता स्यात् स्वल्पमैथुने ॥

Know her to be a Chitrini who is devoted to her husband. who does not even look torwards other men, who is respectful towards the Bramhins, whose lust is satiated by moderate exercises and who always leans towards the virtue's side.

धर्म्मे मतिः सदा यस्याश्चित्रिणी सा प्रकीर्त्तिता ॥
इति ते कथितं ब्रह्मन् चित्रिणीलक्षणं मया ।
द्वितीया रमणी सा हि नारीजातिषु भो द्विज ॥

Oh Brahmin, I have described to you the charcteritsics of the Chitrini. Know you, sacred Brahmin, this class is the second in order among the fourfold classes.

तुण्डिरुवाच ।

अधुना ब्रूहि मे देव शङ्खिनीलक्षणं शुभम् ।
श्रुत्वा सर्वं महाभाग विस्मयो जायते महान् ॥

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Tundi said, "Oh God-like mendicant. please tell me now of the Sankhini and her traits of character. Oh, highminded being, hearing the Ratishastra from your mouth, I grow more inquisitive."

शङ्खिनीलक्षण ।

नागार्ज्जुन उवाच ।

तृतीया शङ्खिनी नारी रतिशास्त्रे प्रकीर्त्तिता ।
लक्षणं सम्प्रवक्ष्यामि शृणु यत्र मुनिपुङ्गव ॥

Nagarjun said "Oh. noble mendicant, Sankhini is termed the third in order of merit among the four classes of women. Hear what I do say about her.

भवति कमलनेत्रा शीलयुक्ता च दीर्घा
कठिनघनकुचाढ्या शङ्खिनी चारगन्धा ।
मधुरवचनयुक्ता कण्ठदेशे त्रिरेखा ।
कथितमिदमखण्डं लक्षणं शास्त्रयुक्तम् ॥

Oh Bramhin, the eyes of the Sanknini are, as in the above two cases, like the lotus buds; her body is tall; breast hard but of stunted growth; words sweet and her neck bears three line-marks. This class of women is gentle and modest and her body emits the smell of an alkali. These are the characteristics of the Sankhini which I do now describe to you.

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अपिच----

मदनेनातुरा या हि आलापरसिका सदा ।
शङ्खिनी सा महाभाग रतिशास्त्रे प्रकीर्त्तिता ॥

Oh, high-midded Bramhin, the woman who is always pricked with lust and who is always addicted to lasciviousness, is known to be the Sankhini in the Ratishastra.

पत्युर्वापि गुरोर्वापि न बिभेति कदाचन ।
रमणी या महाभागा शङ्खिनी सा प्रकीर्त्तिता ॥

Oh Bramhin. the woman who neither fears her husband nor other respectable persons, is reckoned asthe Sankhini in the Sastra.

काङ्क्षते नियतं या हि अन्यैव रमणं सदा ।
मदनार्त्ता सदा ब्रह्मन् शङ्खिनी सा स्मृता बुधैः ॥

The lustful woman who always hankers after uniting with males other than her husband, is termed Sankhini by the wise.

ऊर्द्धनासा महाभाग क्षुत्पिपासातुरा सदा ।
उच्चैव हसते या हि शङ्खिनी सा स्मृता बुधैः ॥

Oh learned Rishi, the learned men say that the nose of the Sankhini is a little raised and she always feels hungry and thirsty. This class of female, when laughs, raises a ringing sound.

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शङ्खिनीलक्षणं ब्रह्मन् कथितं तव सन्निधौ।
हस्तिनीलक्षणं वक्ष्ये शृणुष्व मुनिपुङ्गव।

Oh, Bramhin, I have described to you the characteristics of the Sankhini. Now hear what I am to-ay of the Hastini.

हस्तिनीलक्षण।

नागार्जुन उवाच।

भवति मदनदग्धा हस्तिनी स्थूलदेहा
नयनदहनरक्ता मद्यगन्धाल्पकेशी।
कठिनघनकुचाढ्या नासिका स्थूलरन्ध्रा
पुलकितसकलाङ्गी सर्वदा कामदग्धा॥

Nagarjun said :—The Hastini is always pricked with a lascivious desire. Her body is fat, eyes red like fire, hairs scanty, breast hard and thick. the nostril spacious and her body emits smell of liquor. This class of women passes her days sick with a constant desire for lewdness.

स्थूलाधरा स्थूलकुचा स्थूलनितम्बप्रदेशा।
मदनविह्वला या हि हस्तिनी सा स्मृता बुधैः॥

The woman whose lips are thick, breast high-rump fat and protuberent, and who is always lustful, is termed as the Hastini by the wise.

कदाचाररता या हि परमैथुनकाङ्क्षिणी।
हस्तिनीं तां विजानीयात् त्रिषु लोकेषु विश्रुताम्॥

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It is held by the universe the woman who is always addicted to sinful and vicious acts and who always hankers after union with males other than her husband, is termed as the Hastini.

नारीणां लक्षणं ब्रह्मन् कथितं तव सन्निधौ।
अधुना किं प्रवक्ष्यामि किमन्यत् श्रोतुमिच्छसि ॥

Oh Bramhin, I have just now described the characteristics of the fourfold classes of women. Now tell me what more do you wish to hear from me.

इति श्रीसिद्धनागार्जुनविरचित रति-रमणार्थे
रतिशास्त्रे चतुर्विधनारीलक्षणकीर्त्तननामक
तृतीयपादः समाप्तः।

चतुर्थः पादः।

कुमारी लक्षणम्।

तुण्डिरुवाच।

कुमारीलक्षणं श्रोतुमिच्छामि करुणामय।
अधुना वद मे ब्रह्मन् त्वं गुरोर्गुरुरेव च॥

Tundi said :—Oh Bramhin, oh kind master, I entertain now the desire for hearing the characreristics of Kumari. So be kind enough to unfold this to me. I think you to be more adorable to me than my *guru*.

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नागार्ज्जुन उवाच ।

कुमारीलक्षणं वक्ष्ये त्रिविधं तव तापस ।
स्थिरीभूत्वा विदित्वा च शास्त्रेऽस्मिन् ज्ञानमाप्स्यसि॥

Nagarjun said :—Oh devout mendicant, I will now tell you the characteristics of three kinds of Kumari. If you listen to me with a calm serenity, yow will gain the highest knowledge in the Ratishastra.

उत्तमा कुमारी लक्षण ।

कुमार्य्यस्त्रिविधाः सन्ति उत्तममध्यमाधमाः ।
उत्तमा प्रधाना ज्ञेया ग्रहणीया प्रयत्नतः ॥

Kumari is of three kinds Urtama (the best kind) Madhyana (the second in order of marit) and Adhama (the worst of its kind), f these the outtama Kumari ranks highest. Take her in with great respect and devotion.

श्यामाङ्गी गौरवर्णा च उज्ज्वलश्यामिकापि वा ।
नातिदीर्घा न खर्व्वा च उत्तमा कुमारी स्मृता ॥

Uttama Kumari is she whose colour of the body has no speicfic distinction. She may be beautifully fair, she may be tolerably fair or she may be brightly black.

गजेन्द्रगमना या हि मरालगमनापि वा ।
दशनानि च क्षुद्राणि सैवोत्तमा प्रकीर्त्तिता ॥

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रक्तपद्मकरा या हि धर्म्मनिष्ठापरायणा ।
पद्मपत्रायताक्षी च सैवोत्तमा प्रकीर्त्तिता ॥

Uttama Kumari is the one whose palm of hand is nice-looking like a red lily ; eyes extended as lotus leaves ; and who is virtuous and pious.

उत्तमालक्षणं वक्ष्ये कथितं तव सन्निधौ ।
मध्यमां संप्रवक्ष्यामि शृणुष्वावहितो द्विज ॥

Oh Bramhin, I do thus now explain to you the characteristics of the Uttama Kumari. Hear now what I am to say of the Madhyama Kumari,

मध्यमाकुमारी लक्षण ।

नागार्ज्जुन उवाच ।

धर्म्मनिष्ठा सदा यस्या मितं भुङ्क्ते च या द्विज ।
मध्यमा सा हि विज्ञेया रतिशास्त्रे प्रकीर्त्तिता ॥

Nagarjun said :—The damsel who is devotedly attached to religion and who eats frugally, is termed as the Madhyama Kumari in the Ratishastra.

न स्थूला न च कृशाङ्गी न खर्व्वा न हि दीर्घका ।
दीर्घकेशी सुनासा च कुमारी मध्यमा स्मृता ॥

The damsel whose body is neither fat nor slim ; neither too short nor too long ; whose hairs are long and extended and nose beautiful, is termed as the Madhyama Kumari.

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सदा हास्यमुखी या च सुखे दुःखे तथा पुनः ।
निरालस्या सदा तिष्ठेत् मध्यमा सा प्रकीर्त्तिता ॥
यस्या नाभिः सुगभीरा सर्व्वेषु प्रियवादिनी ।
सदाचाररता चैव मध्यमा सा प्रकीर्त्तिता ॥

The damsel whose navel is deep, who uses sweet words to all and who is always devoted to sacredness, is termed as the Madhyama Kumari.

सदा भक्तिमती या हि देवद्विजगुरुष्वपि ।
भूतेषु समदृष्टि स्यात् मध्यमा सा स्मृता बुधैः ॥

The damsel who bears respect for gods, Bramhins and superior persons. and who is equally disposed towards all beings, is known to be the Madhyama kumari.

मध्यमालक्षणं शास्त्रे यथा यथा प्रकीर्त्तितम् ।
तथा ते कथितं वत्स अधमालक्षणं शृणु ॥

Oh my good disciple, I have now described the characteristics of the Madhyama kumari as treated in the Shastras. Do you nou hear what I am to say of the Adhama Kumari.

———

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अधमाकुमारी लक्षण।

नागार्ज्जुन उवाच।

बहुरोमाहताङ्गी या पिङ्गलाक्षी मनीश्वर।
अधमां तां विजानीयात् इति शास्त्रविदां मतम्॥

Nagarjun said :—Oh, the noble Muni, the damsel whose person is covered with their and whose eyes are bluish, is termed as the Adhama Kumari by the Shastra-makers.

सुदीर्घदशना या हि वाचाला निरपत्रपा।
अधमां तां विजानीयादिति शास्त्रविदां मतम्॥

The damsel whose teeth are long and who is talkative and immodest, is reckoned to be the Adhama Kumari in the Shastras.

विकधोच्चैतिहास्या या कर्कशाङ्गी स्थूलोदरी।
कठिनकरपादा च अधमा सा स्मृता बुधैः॥

The damsel who laughs loudly ; whose body is rough, belly fat and whose hands and feet are hard, is known as the Adhama Kumari by the Pundits.

स्वल्पकेशी रूक्षकेशी सदा वै बहुभाषिणी।
अधमा सा हि विज्ञेया कीर्त्तिता मुनिपुङ्गवैः॥

The damsel whose hairs are short and thin and who talks much, is known to be the Adhama Kumari by the savants,

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अधमा कुमारी ज्ञेया कदाचारपरायणा ।
दर्शनात् स्पर्शनाच्चैव पापं तीव्रतरं भवेत् ॥

The Adhama Kumari is always addicted to vile deeds. One who sees or touches her is involved in sins.

अधमालक्षणं वत्स कथितं तव सन्निधौ ।
अधुना किं प्रवक्ष्यामि श्रोतुं किमभिवाञ्छसि ॥

Oh, my favourite disciple, thus I relate to you the characteristies of the Adhama Kumari. Tell me what more would you hear from me. I will just now describe them.

विवाहे योग्यायोग्यकुमारीलक्षणम् ।

तुण्डिरुवाच ।

अयोग्या वा योग्या चैव का कुमारी मुनीश्वर ।
तत् श्रोतुमहमिच्छामि वदस्व करुणानिधे ॥

Tundi eaid :—Oh lord of the Munis, oh repository of kindness, tell me now what damsels are fit for marrying and what ones are unfit for the sacred union. I feel great desire to be enlightened in that respect.

धन्योऽसि कृतपुण्योऽसि शास्त्रे तेऽनुरागो महान् ।
क्रमशस्ते प्रवक्ष्यामि श्रोतुं यदभिवाञ्छसि ॥

Nagarjun said :—My good boy, you are indeed to be thanked and praised, for you have incurred

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an inordinate desire for mastering the Ratishastra. I will enlighten you in those subjects for which you have felt a keen desire to get up.

पद्मं पूर्णकुम्भश्चैव यदि करतले भवेत् ।
पतिस्तस्या महाराजः सत्यं सत्यं न संशयः ॥

The husbaud of the damsel whose palm of the hand is marked with a lotus and a filled pitcher gains a kingdom and there is no doubt about it.

स्निग्धं समुन्नतं पादं ताम्रवर्णनखानि च ।
कल्याणकारिणी साहि पत्युः पितृकुलस्य तु ॥

The damsel whose base of the feet is cool and raised and whose nails are red, is auspicius to her parents and the line of her husband,

वज्रावुहलचिह्नञ्च यस्या पादतले भवेत् ।
नृपपत्नी भवेत् सा हि सत्यं सत्यं मुनीश्वर ॥

The damsel, whose base of the feet is addorned with the figures of a *Bajra* (thunder), lotus and plough, is certain to be the wife of a Raja.

मत्स्याङ्कुशाब्जचक्रञ्च लाङ्गलं यदि दृश्यते ॥
बहुपुत्रवती सा हि पतिर्दीर्घजीवी भवेत् ॥

The damsel, whose base of the feet bears the mark of a *mani*, *anknsh*, lotus chakra and plough is gifted with many children and her husband lives long and there is no doubt about it.

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चक्रस्वस्तिकशंखाब्जमीनातछत्रवत् ।
यस्याः पादतले रेखा सा भवेत् क्षितिपाङ्गना ॥

The damsel whose base of the feet contains the marks of a *chakra* (wheel), *swastita*, *sankha* (conch) *padma* (lotus), *dhwaja* (flag), Min, (fish), and chatra (umbrella), gets her husband made king.

पादाग्रभागं समुच्चं तलञ्च पद्माभं भवेत् ।
स्वेदहीनञ्च यस्याः स्यात् सा भवेत् क्षितिपाङ्गना ॥

The damsel whose tip of the feet is high and the base lotus-like and never parspires, is certain to be the wife of a king.

स्निग्धोन्नता ताम्रवर्णा वृत्ताः पादनखा यदि ।
पतिस्तस्या भवेद्राजा रतिशास्त्रे प्रकीर्त्तितम् ॥

It is said in the Ratishastra that the damsel whose foot nails are glossy, raised, copperish and circular, gains a husband who is sure to gain a kingdom.

दुर्भागा पृथुपाणौ स्यात् समपाणौ शुभा भवेत् ।
कुलटोन्नतपाणौ च सत्यं सत्यं न संशयः ॥

The damsel whose hindermost part of the foot is fat, becomes unfortunate ; whose even, becomes auspicious and whose raised becomes, vicious and wretched.

यस्या गमनकाले च धराकम्पः प्रजायते ।
विधवा सा भवेदाशु विवाहान्ते सुनिश्चितम् ॥

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The damsel whose movements make the earth tremble.* certainly loses her husband shortly after marriage.

यस्या गमनकाले च कनिष्ठा न धरां स्पृशेत् ।
विधवा सा भवेत् वत्स सत्यं सत्यं मयोदितम् ॥

Oh my favourite boy, the damsel whose little finger does not touch the ground while she walks. becomes a widow soon after marriage. This is a truth which no one can deny.

वह्वाशिनी च या नारी लोभपापपरायणा ।
त्यक्तव्या सा भवेद्वत्स अयोग्या च भवेद् ध्रुवम् ॥

Oh my boy, relinquish at once the girl who eats much and who is greedy. Know her (altogether) unfit of being made a wife.

तर्ज्जनी मध्यमानामा धरां न स्पर्शते यदि ।
दुःखिनी सा भवेद्वत्स भिक्षया जीवति ध्रुवम् ॥

The damsel, whose second and fourth fingers of the foot never touch the ground, becomes miserable and has to pass her days by begging.

अङ्गुष्टं च गता वत्स तर्ज्जनी यदि गच्छति ।
कुलटा स भवेन्नारी त्यक्तव्या तेन हेतुना ॥

The damsel whose second foot-finger goes over the first while she walks, becomes a vicious woman after all ; so relinquish her, he is not at all fit for marrying.

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जङ्घे च रोमहीने तु कुमारी शुभकारिणी ।
करिकराकारौ पतिस्तस्याः सुखी भवेत् ॥

The damsel whose thighs are hairless is auspicious and whose thighs are like those of the probocis of an elephant gets a husband who becomes happy.

पदावुच्छिरालौ च ताम्राणि नखानि यदि ।
गुल्फौ कूर्म्योन्नतौ यस्या पतिस्तस्या नृपो भवेत् ॥

The damsel whose legs are studded with visible veins, nails copperish and hinder parts of the leg like the back of a tortoise, gets a husband who gains a kingdom.

राजहंसगतिर्वापि यदि वा गजगामिनी ।
सिंहवत् चीणकटिश्च कुमारी सुखभागिनी ॥

The damsel whose gait is like that of a swan or as grave as that of an elephant, and whose waist is slim like that of a lion, becomes happy throughout her life.

मांसलं मृदुलं वापि यस्याः पादतलं भवेत् ।
अरुणञ्च सदा चोष्णं बहुधनेश्वरी हि सा ॥

The damsel whose feet are fleshy, soft and of red hue and always warm, becomes the owner of enormous wealth.

विवर्णं पादतलं स्यात् विशुष्कं खण्डितं यदि ।
रूक्षं सूर्पाकारं वापि सा नारी दुःखभागिनी ।

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The damsel whose feet are faded, dry, diversified, and resemble the size of a *Surpa* (an U-shaped instument by which dusts of corns are sweeped off,) suffers in misery all her life.

क्षशाङ्गुलिभिर्निर्धना दीर्घाभिः कुलटा भवेत् ।
वक्राभिर्दुःखमाप्नोति ह्रस्वाभिरल्पजीविनी ॥

The damsel whose foot-fingers are thin, becomes poor ; whose long, becomes vicious, whose bent, becomes miserable and whose short, lives not long.

पथिगमनकाले तु भुमेरजो चलेद् यदि ।
कलङ्किनी भवेत् सा हि तत्क्षया च बुधैः ॥

The damsel who while she walks over a road, scatters dust with the weight of her feet becomes immoral. Wise men evade her.

रोमहीने शिराहीने जङ्घे च सरले यदि ।
सुलक्षणा भवेत् सा हि ग्रहणीया प्रयत्नतः ॥

The damsel whose thigh is hairless, veinless and soft, is reckoned to be an auspicions one ; take her hand, therefore, with great earnestness.

रोमैकयुक्ते जङ्घे च राजपत्नी भवेद् ध्रुवम् ।
द्विरोमे सा भवेन्नारी सुखसौभाग्यशालिनी ।
त्रिरोमे च तथा वत्स विधवा निश्चितं भवेत् ॥

Oh boy, she whose each thight-pit contains a single hair, becomes the wife of a king ; whose each pit contains two hairs, becomes fortunate and happy

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and whose contains three in each pit, becomes widowed.

समजानुर्भवेनारी सदा वै शुभदायिनी ।
सन्धिदेशे समे चैव पतिमङ्गलकारिणी ॥

She whose knee is even, is auspicious and whose knee-joint is even, does good to her husband.

ऊरू करिकराकारौ रोमहीनौ समौ यदि ।
सुलक्षणा भवेन्नारी सत्यं सत्यं न संशयः ॥

She whose thighs are like the tusks of an elephant, hairless and even, must be known to be bearing good signs.

चतुरस्रो नितम्बश्च समुन्नतो भवेत् यदि ।
मांसलश्चायतश्चैव सा नारी सुखभागिनी ॥

She whose upper part of the hinder thigh nearly resembles a square, and is raised, fleshy and extended, certainly becomes happy.

मृदुलौ मांसलौ यस्या नितम्बौ वलिवर्जितौ ।
कापित्थफलवृत्तौ च सा भवेत् सुखभागिनी ॥

She whose buttock is soft, fleshy, devoid of the signs of *bali* (the demarcation line,) and circular, becomes happy.

निर्मांसं जघनं वक्रं वामावर्त्तञ्च कर्कशम् ।
दुःखदं रमणीनान्तु रतिशास्त्रे प्रकीर्त्तितम् ॥

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The woman whose thigh is fleshless, (crooked bulging lefthand) and is rough, suffers from misery all her life.

शिराहीनमनुच्चञ्च यस्यास्तु उदरं भवेत् ।
तच्चर्म्म कोमलञ्चैव सा नारी सुखमेधते ॥

She whose belly is veinless and not much raised and its skin soft, becomes happy.

जठरं मृदङ्गाकारं कुम्भाकारं भवेद् यदि ।
कुष्माण्डसन्निभं वापि कलङ्किनी भवेद् ध्रुवत् ॥

She structure of whoss belly like a *Mridanga* (a sweet=sounding earthen instrument.), a *Kumbha* (earthen jar) or *Kushnanda* (gourd), defiles the lineage she belongs to.

निःसन्ताना भवेत् सा हि नारी तु विशालोदरी ।
प्रलम्बं जठरं यस्याः भवेत् पतिघातिनी ॥

A woman with broad belly is sure to become barren and she will undoubtely survine her husband (in become a widow) whose belly looks downwards.

कटिः स्यात् चिपिटा वत्स अथवा विनता यदि ।
निर्मांसरोमशा चैव सा भवेद् दुःखभागिनी ॥

Oh boy, the woman whose waist is flattened bent, even, fleshless and hairy, becomes unhappy.

ऋज्वी नम्रो च रोमाली यस्याः सा सुखभागिनी ।
अन्यथा सा भवेद् वत्स सदा वै दुःखभागिनी ॥

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Oh boy, she whose hairs of the body are fine and straight, becomes happy and she whose hairs are not so, suffers all her life.

रोमराजी कपिला च वृत्ताकारा भवेद् यदि ।
किङ्करी सा भवेद् ब्रह्मन् सत्यं सत्यं मयोदितम् ॥

Oh Bramhin, she whose hairs of the body are brownish and circular, passes her days by serving others and that undoubtedly.

स्थूला स्यात् विच्छिन्ना वापि यदि वै रोमराजिका ।
दौर्भाग्यं लभते सा हि सत्यं सत्यं न संशयः ॥

She whose hairs of the body are thick and scattered, becomes miserable all her life.

समकक्षा भवेन्नारी चिरसुखवती सदा ।
निम्नकक्षा दरिद्रा च रतिशास्त्रे प्रकीर्त्तितम् ॥

She whose waist is even, becomes happy all her life and whose bent down, becomes poor.

पृथुकुक्षिमती नारी बहुपुत्रवती भवेत् ।
नृपेशं तनयं सुते सदा च सुखभागिनी ॥

She whose waist is broad, becomes mother of many children, gives bern to royai sons and ever of lives happily.

उन्नतजठरा नारी जन्मवन्ध्या भवेद् ध्रुवम् ।
किङ्करी च भवेद् वत्स सावर्त्तनापि कुक्षिणा ॥

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Oh my boy, she whose belly is erected upwrds, is born borren nd that undoubtedly; and she whose waist is circular in shape, passes her days by meanest services.

पार्श्वे समुन्नते यस्याः शिराले मुनिपुङ्गव ।
दुःशीला सा भवेच्चैव तथा वै दुःखभागिनी ॥

She whose sides are to some extent raised and full of visible veins, becomes vicious, and passes her days in misery and fiction.

पृष्ठस्तु रोमयुक्तः स्यात् अथवा मांसपूरितः ।
विधवा च भवेन्नारी सत्यं सत्यं मयोदितम् ॥

She whose back is hairy or fleshy, becomes a widow, the truth of which no one should deny.

निर्लोमं हृदयं यस्याः सा भवेद्धनशालिनी ।
पतिप्राणप्रिया चैव रतिशास्त्रे प्रकीर्त्तितम् ॥

She whose breast is hairless, becomes very rich and is loved as life by her husband. Such is said in Ratisastra.

समवक्षा भवेन्नारी सदा वै भोगशालिनी ।
निम्नवक्षाश्च हे ब्रह्मन् चिरदौर्भाग्यभागिनी ॥

Oh Bramhin, whose breast is even, becomes always happy and she whose breast is low, becomes miserable all her life.

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हृदयं रोमशं यस्याः सा भवेत् पतिघातिनी ।
विषमं सुविशालञ्च दुःखदौर्भाग्यसूचकम् ॥

She whose breast is hairy, becomes the murderer of her husband and whose breast is uneven and extended, becomes a miserable creature all her life.

अरघट्टघटीतुल्यौ कुचौ यदि मुनीश्वर ।
कुलटा सा भवेन्नारी सत्यं सत्यं मयोदितम् ॥

Oh the lord of the Rishis, she whose brast is like *araghattaghati* (an instrument for carrying water), becomes vicious all her life.

स्थूलांशौ च कुचौ यस्याः प्रान्ते विस्तीर्णता भवेत् ।
अशुभकारिणी सा हि कीर्त्तितं शास्त्रकोविदैः ॥

She whose bases of the breasts are thick and extremes extended is unpropitious. The philosophers have said so.

कुचौ सुविशालौ यस्याः जठरोपरि लम्बितौ ।
विधवा सा भवेद् वत्स सत्यं सत्यं मयोदितम् ॥

Oh boy, she whose breasts are bulky and entends to her belly, certainly becomes a widow.

रोमहीनौ स्थूलौ वापि घनौ समकुचौ यदि ।
सुलक्षणा भवेन्नारी सत्यं सत्यं मयोदितम् ॥

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He whose brests are hairless, close, hard and even, should be known as a propitious one.

प्रधाना पुत्रवती च समुच्च दक्षिणस्तनी ।
वामोन्नतकुचा चापि प्रसूते सुन्दरीं सताम् ॥

She whose right breast is comparatively erected upwards, becomes the chief of all the members of the family and mother of many children, and whose left one is such, brings forth beautiful daughters.

क्रमकृशौ स्थूलमूलौ नारी पयोधरौ यदि ।
शैशवे सुखिनी भुत्वा चान्तिमे दुःखभागिनी ॥

She whose bases of the breasts are brood and extended and end pointed gradually, passes her days happily while young, but suffers in later life.

श्यामत्र वर्त्तुलत्वापि यदि स्यात् चूचुकद्वयम् ।
सुलक्षणा भवेन्नारी सत्यं सत्यं मयोदितम् ॥

She whose tips of the beast are dark coloured and circular, should be known to be anspicious, Know this my word to be too true.

ह्रस्वौ स्थूलौ नतौ चापि स्कन्धौ स्यातां यदि स्त्रियः ।
सुखं भुङ्क्ते सदा सा हि पतिमङ्गलकारिणी ॥

She whose shoulders are short, fat and bent down. becomes happy always and does good to her husband.

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वक्रौ स्थ स्थौ रोमशौ च स्कन्धौ स्यातां यदि स्त्रियाः।
विधवा सा भवेद्दत्त किङ्करो परवेश्मनि ॥

She whose shoulders are crooked, fat and hairy, is sure to become a widow and serve others for her livelihood.

भुजौ स्थूलौ रोमशौ च ह्रस्वौ वापि यदि स्त्रियाः।
विधवा सा भवेद्दत्त तथा दुर्भागशालिनी ॥

She whose arms are fat, hairy and short, becomes widow and miserable.

कोमलं स्वल्परेखाढ्यं तलं पाण्योररन्ध्रकम्।
शुभदं रमणीनान्तु कीर्त्तितं शास्त्रकोविदः ॥

She whose palm of the hand is soft, marked with but few signs and has no cavity is known by the learned men as auspicious.

कराङ्गुलयो नारीणां ह्रस्वा वक्रा यदि कृशा।
अथवा विरलाश्चैव चिररोगस्य सूचकाः ॥

She whose fingers of the hand are short, thin, crooked or defunct, suffers from maladies all her life.

निम्ना विवर्णा पीताश्च शुक्तिवत् वर्णसंयुताः ॥
करजा रमणीनाञ्च धनहीतत्वसूचकाः ॥

She whose fingers of the hand are lowered, discoloured, greenish or of the hue of a shall becomes poor.

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शोणिताः सशिखाश्चैव उन्नतकरजा यदि ।
सुलक्षणा भवेन्नारी सत्यं सत्यं न संशयः ॥

She whose fingers are carnation colored pointed and stretched forward, should be known te be auspicious. Know this my word to be too true.

गात्रं रुक्षं शिरालञ्च मांसहीनं भवेद् यदि ।
अशुभा सा भवेन्नारी रतिशास्त्रे प्रकीर्त्तितम् ॥

She whose skin is rough, full of veins and fleshless, should be known to be inauspicious. Such is said in the Ratishastra.

मांसलौ वर्तुलं कण्ठः प्रशस्तश्च तगीदृशाम् ।
सुलक्षणा भवेन्नारी सत्यं सत्यं मयोदितम् ॥

She whose neck is fleshy and circular, broad, should be known as an auspicious woman. Know this my word to be too true.

वर्तुला कण्ठघण्टा च न स्थूला क्रमसूक्ष्मका ।
शोणिता चैव हे ब्रह्मन् सा नारी शुभलक्षणा ॥

Oh Bramhin, she whose neck is circular, not much fat, sloping and reddish, should be known to be auspicious.

ग्रीवा चेत् रोमशा ब्रह्मन् शङ्खाभा कठिना स्त्रियः ।
सुलक्षणा भवेत् सा हि कीर्तिता शास्त्रकोविदैः ॥

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She whose neck is hairy, conch-coloured (snow-white) and hard, is known to be auspicious by the learned sages.

ह्रस्वग्रीवा भवेत् या हि धनहीना च सा ध्रुवम् !
कुलविलाशिनी चैव इति सत्यं न संशयः ॥

She whose neck is short, becomes poor and destroyer of the lineage to which she belongs, and there is no doubt about it.

रमणीनाञ्च हे वत्स ग्रीवा चेत् पृथुला भवेत् ।
प्रचण्डास्ताभवेयुश्च नात्र कार्य्यविचारणा ॥

My papil, those whose neck is broad, must be quarrelsome, and that undoubtedly.

ऋज्वी कक्षाटिका स्थूला मांसला उन्नता यदि ।
सुलक्षणा भवेन्नारी कीर्तितं शास्त्रकोविदैः ॥

She whose uppermost part of the back is even, fleshy and raised, is known to be bearing anspicions by the learned sages.

रोमशा शिरालो गुरुका विस्तीर्णा च कक्षाटिका ।
कुटिला रमणीनान्तु दुःखदौर्भाग्यसूचका ॥

She whose uppermost part of the back is hairy, covered with veins, day, extended and crooked, must suffer all her life.

भ्रमरवत् कृष्णवर्णाश्च केशपाशा भवन्ति हि ।
सौभाग्यशालिनी सा हि आजीवं सुखमेधते ॥

She whose hairs are dark like hornet, must live in peace and happiness all her life.

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ईषदाकुञ्चितग्राय सूक्ष्माः स्निग्धाः सुकोमलाः ।
केशा भवन्ति यस्या हि सा भवेत् सुखभागिनी ॥

She whose hair-ends are a little curling. hairs fine smooth and soft, must necessarily be a happy being.

मौलिः स्यादुन्नतो यस्याः सीमन्तः सरलस्तथा ।
सुलक्षणा भवेन्नारी आजीवनं सुखमेधते ॥

She whose head is raised, the cerebrum even, must be recognised as an auspicious woman enjoying peace and happiness all her life.

नीलोत्पलनिभं नेत्रं आकर्णविस्तृतं यदि ।
सुलक्षणा भवेन्नारी सत्यं सत्यं न संशयः ॥

She whose eyes resemble the blue lotus and are extended up to the ears, should be know as an auspicious woman and that certainly.

केकरे पिङ्गले नेत्रे श्यामले चपले यदि ।
असती सा भवेन्नारी नात्र कार्य्यविचारणा ॥

She whose eyes are yellow, brown and restive, should be known to be an immoral woman and not other wise.

उन्नताङ्गी च या नारी न हि सा चिरजीविनी ।
वर्त्तुले नयने चैव कुलटा भवति ध्रुवम् ॥

She whose eyes are light are by nature, does not live long and whose eyes are circular, becomes an immoral woman.

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गोपिङ्गाक्षी भवेन्नारी नितरान्न सुदुर्मदा ।
कपोतनयना चैव दुःशीला नात्र संशयः ॥

She whose eyes are yellow like those of a cow, is to be very proud and whose eyes resemble those of a parrot, becomes undoubtedly a vicious woman.

कोटरनयना या हि दुःशीला सा भवेद् ध्रुवम् ।
गजनेत्रा च या नारी कुलक्षणा प्रकीर्त्तिता ॥

She whose eyes are sunk in the socket becomes wicked and whose eyes are like those of an elephant should be recognised, according to Shastras, as an inauspicious woman.

इत्थं विचार्य्य हे ब्रह्मन् शुभाशुभञ्च लक्षणम् ।
तत्त्याज्या वा ग्रहीतव्या कुमारी धीमतां वरैः ॥

Oh Bramhin! Having these characteristies in view, the learned should decide whom to take and whom to discard.

इति नागार्जुनविरचित रतिरमणार्थे रतिशास्त्रे
नागार्जुनसंवादे कुमारीलक्षणकीर्त्तनं नाम
चतुर्थपादः समाप्तः ।

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पञ्चमः पादः ।

—•—

पुरुषजातिर प्रकारभेद एवं लक्षण ।

तुण्डिरुवाच ।

पु विभागं श्रोतुमिच्छामि तेषाञ्च लक्षणं प्रभो ।
विस्तारेण समाचक्ष यदि स्यात् करुणा मयि ॥

Tundi said, "my lord, please to tell me now the various divisions and the characteristic features of men, which I now intend to learn. If you have merciful eyes towards me, kindly narrate them to me.

नागार्ज्जुन उवाच ।

चत्वारः पुरुषा ब्रह्मन् नामानि तु यथाक्रमम् ।
शशो मृगो वृषश्चैव चतुर्थस्तुरगस्तथा ॥

Nagarjun said—Oh Bramhin, do you now hear what I say. Men are divided into four classes, namely *Sasak* (hare), *Mriga* (deer), *Brisha* (ox), and *Ashwa* (horse).

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शशकजातिर लक्षण ।

नागार्ज्जुन उवाच ।

मृदुवचनसंयुक्तः शीलवान् गुणवान् तथा ।

प्रियवादी सत्यभाषी शशकः पुरुषः स्मृतः ॥

The *Sasak* class of men is gentle, qualified, sweet-tongued and truthful, and so his words are naturally sweet.

साधूनां सङ्गमे चैव अनुरागो समुत्सुकः ।

लक्षणैर्लक्षितः श्रीमान् शशोऽयं देवपूजकः ॥

This class is eager after religious company. His person is bedecked with signs of good omen. He is handsome and aworshipper of gods.

न खर्व्वो नातिदीर्घश्च गुरुद्विजपरायणः ।

परदारविमुखश्च परहिते रतः सदा ॥

This class of men is neither short-statured nor long-sized and are devoted to their superiors. He is devotedly attached to Bramhins, never amourom to other's females and determined to do good to others.

गभीरवचनः शान्तः पापे न विद्यते मनः ।

इति ते कथितं ब्रह्मन् शशकस्य च लक्षणम् ॥

This class of men speaks gravely, his tendencies never roam in the path of sin and lives always a gentle lic. Oh Bramhin, these are the characteristics of the *Sasak* class of men.

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मृगजातिर लक्षण ।

नागार्जुन उवाच ।

स्मितास्यः स्निग्धगात्रश्च दीर्घाङ्गो बलवान् सदा ।
नृत्यगीतप्रियो ब्रह्मन् मृगोऽयं पुरुषः स्मृतः ॥

Oh Bramhin, now hear what I have to say about the *Mriga* (deer) class. The faces of this class of men are always smiling, body smooth and cool and stature tall. These men are always fond of music and the cognate arts and grow stout and strong.

मृगस्येव महाभाग दृष्टिः स्यात् चपला सदा ।
वह्वाशी गुरुदेवेषु भक्तिमान् नियतो भवेत् ॥

Oh generous-minded, the looks of these men are restive like those of the deer and can eat much and are devotedly attached to gods and superiors.

कृष्णकथा भवेद् यत्र तत्र गच्छति नित्यशः ।
अभ्यागते गृहे कस्मिन् पूजयेत्तं यथाविधि ॥

These men are in the habit of repairing to places where the di vine name of Sree Krisha is sung, and entertain with earnes hosipitality any guest that may come to his house.

इति ते कथितं ब्रह्मन् मृगजातेस्तु लक्षणं ।
हयस्य लक्षणं वक्ष्ये शृणुष्वावहितोऽधुना ॥

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Oh Bramhin, these are the characteristics of the Mriga class. Do you now hear then of the Brisha class with attention.

वृषजातिर लक्षण ।

नागार्जुन उवाच ।

शोभनाङ्गो नताङ्गश्च तथा भुरिकुटुम्बकः ।
गुणवान् शीलवांश्चैव वृषोऽयमीदृशो मतः ॥

Nagarjun said,—the appearance of the Brisha class is good-looking and body is a little bent down This class of men can secure many relatives and kinsmen and themselves become qualified and social. Shastras thus speak about the Brisha class.

अपिच ।

शरीरे पूतगन्धः स्यात् जिह्वा दीर्घा तथा भवेत् ।
यस्य नरस्य हे ब्रह्मन् वृषः स परिकीर्त्तितः ॥

Oh Bramhin, the man whose body emanates putrid smell and whose tongne is long, is known to be belonging to the Brisha class.

ह्रस्वौ च चरणौ यस्य हृष्टपुष्टः कलेवरः ।
योऽसौ लज्जाविहीनश्च वृषः स परिकीर्त्तितः ॥

Those whose legs are short and body fat and who are immodest, should be known as belonging to the Brisha class.

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नारीदर्शनमात्रेण यः स्यादुत्फुल्लमानसः ।
बिभेति न च पापेभ्यो वृषः स परिकीर्त्तितः ॥

Those whose heart is cheered up at the very sihgt of women and who never shrinks from committing sinful deed, must be known as belonging to theBrisha class.

निद्रां न भजते तादृक् सर्वदामैथुनप्रियः ।
वृषभोऽयं महाभाग शृणु तुरगलक्षणम् ॥

This class of men is not so much fond of sleep of having intercourse with women. These are the h caracteristics of the Brisha class. Do you now hear all about the Ashwa class.

अश्वजातिर लक्षण ।

नागार्ज्जुन उवाच ।

कर्कशाङ्गो कदाचारी सदा निर्भीकमानसः।
दीर्घाङ्गो द्रुतगामी च तुरगः पुरुषः स्मृतः ॥

Nagarjun said,—Oh mendicant, hear now what I say about the *Ashwa* class. The person of this class is rough and tall, its motion rapid, mind always bold, and they are always addicted to sinful acts,

अपिच ।

कृष्णवर्णो महापापी परनिन्दापरायणः ।
तापितः स्मरबाणेन ह्यो धर्म्मविवर्ज्जितः ॥

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This *Ashwa* class is generally black, wretched, addicted to blaming others, impious and always lecterous.

उग्रभावः स्थूलाङ्गश्च निद्रां न भजते क्वचित् ।
दिवारात्रं सदा तिष्ठेत् नारीदर्शनलालसः ॥

This class is always haughty and fat-bodied. They are often seen to remain awake and are extremely desirous of having a view of women.

यो काञ्चित् रमणीं प्राप्य रमते च पुनः पुनः ।
तस्मिन् जायते तस्य शतनारीरागमस्य हि ॥

These men, when they get a female, make frequent intercourses with her and their lust is never satiated, when even when they mix immorally with a hundred women.

कीर्त्तितं ते महाभाग मया पुरुषलक्षणम् ।
अधुना किं प्रवक्ष्यामि किमन्यत् श्रोतुमिच्छसि ॥

Oh generous minded, I have described the four classes of men to you ; now say what you do wish ta her further.

पुरुषेर शुभाशुभ चिह्न निरूपण ।

तुण्डिरुवाच ।

अधुना पुरुषाणाञ्च शुभाशुभन्तु लक्षणम् ।
श्रोतुमिच्छामि हे देवकदम्ब करुणानिधे ॥

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Tundi said :—Oh my lord, Oh repository of kindness, I do now wish to hear the characteristic elements of men ; so be kind enough to narrate these to me.

नागार्ज्जुन उवाच ।

संक्षेपात्ते प्रवक्ष्यामि शुभस्य शुभलक्षणम् ।

श्रुत्वा चैव विदित्वाथ सुने दिव्यज्ञानी भव ॥

Nagerjun said,—Oh devout mendicant, I am now going to say all about the elementary characteristics of men. Hear me and have a complete knowledge obout them.

वज्रं ग्रामं करे यस्य तुलाथवा प्रदृश्यते ।

लभते सर्वसिद्धिः स दीर्घायुर्लक्ष्मीमान् भवेत् ॥

The man whose plam of the hand is adorned with the signs of thunder, a village or a scale, gains success everywhere, and becomes wealthy and lives long.

खड्गपद्माष्टकोणश्च करमध्ये प्रदृश्यते ।

धनवान् स भवेल्लोके सत्यं सत्यं न संशयः ॥

He whose palm of the hand is bedecked with the signs of a sword, a lotus and an octagon, becomes highly rich on earth and that undoubtedly.

पदे मीनरेखा यस्य ध्वजवज्राङ्कुशा अपि ।

श्रीमान् स दीर्घजीवी च महासुखी भवेन्नरः ॥

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He whose foot is marked with fish and thunder, flag and a sceptre, becomes very handsome, and happy and lives long.

पादतले भवेत् यस्य पद्मं चक्रञ्च तोरणम् ।
नृपतित्वमवाप्नोति सत्यं सत्यं न संशयः ॥

He in whose sole of foots there line a lotus, a wheel and a crown obtains the title of a king and there is no doubt about it.

चरणौ गूढगुल्फौ च तलौ पद्मोदरोपमौ ।
भाग्यवान् धनवान् सोऽपि रमणीवल्लभा भवेत् ॥

He whose hindest part of the feet is sound and the feet beautiful like the interior of a lotus, becomes lucky and wealthy aud can gain the favour of women.

विरूपौ चरणौ यस्य सूर्पाकारौ तथैव हि ।
दरिद्रः स विज्ञेयः सत्यं सत्यं न संशयः ॥

He whose feet are like the size of a *Surpa* (grain-cleansing vessel), undoubledly passes his life in woeful misery.

प्रशस्ता गम्भीरा यस्य नाभिर्मीनोदरोपमा ।
बुद्धिमान् स भवेल्लोके आजीवं सुखमेधते ॥

He whose navel is extended and deep and resembles the size of a fish, becomes intelligant and lives in enternal happiness.

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भोगाढ्याः समजठरा निःस्वा स्युः घटसन्निभाः ।
सर्पोदरा दरिद्रा सुरेखाभिर्यायुरुच्यते ॥

He whose belly is evenly sized, become luxurious; whose belly circular and longish like a pot, becomes poor; whose swinging like a serpent, becomes impecunious; whose ball-shaped and long and lean like the belly of a serpent, suffers all his life.

वस्तिः प्रशस्ता विपुला मृद्वी स्तोकसमुन्नता ।
रोमशा च शिराला च रेखाङ्का नैव शोभना ॥

He whose lower part of the navel is extended, delicate and a little raised, ought to be known as an auspicious person, and whose hairy and lined with veins must be reckoned as all inauspicious one.

भवेत् सिंहकटी राजा निःस्वः कपिकटिर्नरः ।
चतुर्भिरङ्गुलैः शस्ता कटिर्विंशतिसंयुतैः ॥

One whose waist is slim like that of the lion, gains a kingdom and whose waist is like that of a monkey, becomes poor.

एकवलिः शतायुः स्यात् त्रीभोगी द्विवलिस्मृतः ।
त्रिवलिं चात्वमाचार्य्य ऋजुभिर्वलिभिः सुखी ।
अगम्यागामी जिह्मवलिभूपाः पार्श्वैश्च मांसलैः ॥

One whose belly is marked with one layer, lives for hundred years; one whose two layers, enjoys happiness; one whose three layers, gains a kingdom or obtains the post of a professor; if these layers

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be straight, the possessor becomes happy, and if they be crooked, the possessor addicted to incest. One whose side-belly is fat, becomes installed a king.

मृदुभिः सुषमैर्भूपा दक्षिणावर्त्तरोमभिः ।
विपरीतैः परग्रेष्या निर्द्रव्या सुखवर्ज्जिताः ॥

One whose line of hairs in a belly is soft, nice-looking and moving towards the right, gains a kingdom and whose line of hairs is very hard, odd looking and moving to the left, becomes a mean servant and very poor.

कक्षाश्वत्थदला श्रेष्ठ सुगन्धिभ्युद्गरोमिका ।
अन्यथा त्वधहीनानां दरिद्रस्य कारणम् ॥

One whose armpit is shaped like an *Aswhatha* leaf, flavoury and lined with uplifted hairs, must be known as an auspicious person ; and he whose armpit is interspersed with sound veins and remains always perspired, ought to be taken for an inauspicious ono.

समोन्नतञ्च हृदयमकम्पं मांसलं पृथु ।
नृपाणामधमानाञ्च खररोमशिरालकम् ॥

One whose breast is even, fleshy and extended and who is never annoyed at a slight cause, gains a kingdom, and whose line of hairs in a belly is rough and veins are visible, passes his days in affliction.

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अर्थवान् समवक्षा स्यात् पीनैव क्षोभिरुज्झितः ।
वक्षोभिर्विषमैस्तस्य शस्त्रेण निहतास्तथा ॥

One whose breast is even, be comes a rich man; whose developed, becomes abnomally strong; whose rough, is sure to be killed and whose uneven, is certain to be killed with weapons.

कदली स्कन्धसदृशो गजस्कन्धसमो भवेत् ।
राजानं तं विजानीयात् रतिशास्त्रे प्रकीर्त्तितम् ॥

It is said in Ratishastra that he whose shoulders are like of a plantain tree and resemble those of an elephant, is installed a king.

वृषस्कन्धो गजस्कन्धः कदलीस्कन्ध एव च ।
महाभाग्यो महाधन्यं स सर्व्वपार्थिवोपमः ॥

He whose shoulders are like those of a bull or an elephant or whose shoulders are like of plantain tree, becomes extraordinarilly lucky, universally loved and gains all the glories of a king of the universe.

निर्मांसौ चैव भग्नाल्पौ श्लिष्टौ च विपुलौ शुभौ ।
आजानुलम्बितौ बाहुवृत्तौ पीनौ नृपेश्वरे ।
निर्मांसौ रोमगौ रूक्षौ श्रेष्ठौ करिकरप्रभौ ॥

One whose arms are slim, curved a little, divided in parts and extended, gains a good to one whose arms are extended up to the knees, circular and fat, becomes a paramount king and whose

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arms are not fleshy, hair, short and resemble the tucks of an elephant, becomes, regarded by all.

कपितुल्यकरा निःस्वा व्याघ्रतुल्यकरैर्बलम् ।
चौर्याय कृष्णमांसैश्च सत्यं सत्यं न संशयः ॥

One whoso arm is shaped like a monkey, is sure to be poor; whose hands are like those of a tiger, becomes highly strong aud whose flesh of the hand is dark, becomes a thief, and that undoubtedly.

मणिबन्धैर्निगूढ़ैश्च सुश्लिष्टैः शुभगन्धिभिः ।
नृपो हीना करैश्छिन्नैः सशब्दैर्धनवर्ज्जिताः ॥

One whose elbow is deep, well designed and sweet scented, becomes a king; and one whose hand is marked with cuts and giving out sound, becomes the most wretched and poor.

पिट्टवित्तविनाशाश्च निम्नात् करतलात् नराः ।
संवृतैश्चैव निम्नैश्च धनिनः परिकीर्त्तिताः ॥
प्राज्ञनकरदातारो विषमैर्विषमा नराः ॥

He whose palm of the hand is low, gets his paternal property destroyed; he whose palm is circular and lowered, becomes liberal and whose palm is uneven, should be known as an inauspicious being.

वारैः करतलैश्चैव लाक्षाभैरवनीश्वराः ।
परनारीरताः पीतैरुत्तैर्निःस्वा नरा मताः ॥

He whose hand, palms are like *lac* dye *i. e.* crimson, becomes king; and he whose palm is

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yellow, others' women, and whose palm is rough becomes poor.

हस्ताङ्गुलय एव स्युर्वायुद्वारनिभा शुभाः ।

मेधाविनश्च सूक्ष्माः स्युर्भर्त्तृणां चिपिटाः स्मृताः ॥

He whose finger ends of the hand are nearly pointed, possesses sharp memory ; whose fingers are fat, becomes poor and whose learn and weak becomes of humble disposition.

ताम्रैर्भूपधनाढ्यश्च अङ्गुष्ठैः सूक्ष्मतैस्तथा ।

अङ्गुष्ठमूलजैः पुत्रो स्याद्दीर्घाङ्गुलिपर्वकः ॥

He whose palm of the hand, middle or base of the thumb, is red like copper becomes a wealthy man or a king and whose fingers are long, gets many sons.

दीर्घायुः सुभगश्चैव निर्द्धनो विरलाङ्गुलिः ।

घनाङ्गुलिश्च सधनोस्तिस्रो रेखाश्च यस्य वै ॥

नृपतेः करतलगा मणिबन्धात् समुत्थिताः ॥

He whose fingers are separated from each other, becomes father of many children, fortnnate, and happy and lives long ; one whose fingers are closed to each other, becomes wealthy and he whose arm is bedecked with three lines extending from the elbow to the palm becomes a king.

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उन्नतो मांसलोऽङ्गुष्ठो वर्त्तुलोऽतुलभोगदः ।
वक्रो ह्रस्वश्च चिपिटः सुखसौभाग्यभञ्जभाक् ॥

He whose thumb is high, fleshy and round, becomes a happy being and he whose thumb is crooked short and flat, becomes miserble and unlucky.

तूषतूलानखैः क्लीवा कुटिलैः फुटितैर्नराः ।
निर्धनश्च कश्मलैस्तद्वद्विवर्णैः परतर्ककाः ॥

He whose nails are light as husk, becomes a enouch ; whose nails are crooked and ugly, becomes poor and whose nails are discolored becomes a vile accuser of others.

कृष्णश्चापरुषं वक्त्रं समं सौम्यञ्च संवृतम् ।
भूपानां समलं श्रयं विपरीतञ्च दुःखिनाम् ॥

He whose face is dark, soft, serene and grave, gains a kingdom ; and whose face is uncouth and happy, is bound to suffer through life.

महामुखं दुर्भाग्यानां स्त्रीमुखं पुत्रमाप्नुयात् ।
आढ्यानां वर्त्तुलं वक्त्रं दरिद्राणाञ्च दीर्घकम् ॥

He whose face is dreadful is uniucky ; whose face is resembing a female" become the father of many chilldren ; oval face points to richness and a one poverty.

समं समांसं सुस्निग्धं स्वामोदं वर्तुलं मुखम् ।
जनयत्येवदच्छायं धन्यानामिह जायते ॥

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He whose face fleshy, flavoury, ground and resemhling the face of his mother, is passed for an able man in society.

चन्द्रविम्बोपमो वक्त्रः धर्म्मशीलः सदा भवेत् ।
मृगमूषिकवक्त्राश्च ते नरा भाग्यवर्ज्जिताः ॥

He whose face is hand some like a moon, becomes pious and he whose face is like that of a deer or a mouse, (*i,e.* elongated) becomes unlucky

पद्मवक्त्राश्च पुरुषा धनधान्यादिभोगिनः ।
न हास्यवदना ये ते दुःखदारिद्र्यभागिनः ॥

He whose face is like a blown lily, becomes the owner of and large wealth and he whose face is never seen smiling, suffers throughout his life.

छत्राकारं नरेन्द्राणां शिरो दीर्घञ्च दुःखिनो ।
अवमानाच्च प्राधान्यं येषां स्थूलं पटं पुनः ॥

He whose head is nearly like an umbrella, is installed a king ; whose head is long, suffers and whose head thick, becomes vicious and wretched.

स्थूलाशीर्षो नरो यस्तु धनवान् परिकीर्त्तितः ।
शूलाकारेण शीर्षेण मानवो मानवाधिपः ॥

He whose head is thick and fatty, becomes rich ; and whose head is resembling a *sula*, is installed a king.

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विषमेण तु शीर्षेण नरेन्द्रः पुण्यहेतुकः ।
दीर्घशीर्षशिरो यस्तु दुःखितो नात्र संशयः ॥
गजकुम्भशिरा यस्तु राजा स्यान्नात्र संशयः ॥

He whose head is uneven, becomes pious and a king ; whose head is long and dry, becomes miserable and whose head is long and dry, becomes mlserable and he whose head is like the shoulder of an elephant, gains a kingdom.

शिरालमुन्नतं यस्य प्रशस्तञ्च शिरो यदि ।
स राजा पृथिवीं भुङ्क्ते गजवाजिसमन्विताम् ॥

He whose surface of the head is raised high and composed of veins, enjoys the lordship of this earth, with all the paraphernah a of an emperor.

कृष्णैराकुञ्चितैः केशैः स्निग्धैरेकैकसम्भवैः ।
अभिन्नाग्रैर्मृदुभिश्च चातिबहुभिर्नृपाः ॥

He whose hairs are black, curling, soft and separated from one another ; and whose hairs" ends are soft and undivided and whose heads are studed with little hair, gain a kingdom.

रक्ताक्षाश्च नरा ये च व्याघ्रसिंहास्तु कोपनाः ।
कुक्कुटाक्षः सदा दक्षाः परोक्षाः शुभलोचनाः ॥

He whose eyes are red, or are like those of a tiger or a lion, becomes of angry mood ; and he whose eyes are like those of a cock, becomes active and foroseeing and is considered fair.

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न स्त्री त्यजति रक्ताक्षं नार्थः कपिललोचनम् ।
न सुनेत्रो महैश्वर्य्यं नरो रूपं धनं सुखम् ॥

He whose eyes are red, is never desirted by his wife ; whose are greenish black, becomes rich and he who is fair-eyed, becomes the possessor of wealth, beauty, and happiness and affluence.

पक्ष्मभिः सुघनैः स्निग्धैः कृष्णैः सूक्ष्मैः सुभाग्यवान् ।
कपिलैर्विरलैः स्थूलैर्निन्द्या भवन्ति मानवाः ॥

He who eyes-brow is thick soft, dark and thick, must be known as an auspicious person ; and he whose eyes are greenish black, small and thick must be known as blameworthy.

विषाङ्कः पुनरेवास्य भ्रुवोर्मध्ये च वीक्षते ।
न नारी रोचते त्वन्यां राजा वापि वशीभवेत् ॥

Or again, if there be a mark of a *bina* between the eye-brows of a person he should never to known to resert to a second woman even if he has a kings opportunatives at his command—such self restrained person he would be.

कथितं पुरुषाणान्तु शुभशुभाञ्चलक्षणम् ।
अधुना किं प्रवक्ष्यामि किमन्यत् श्रोतुमिच्छसि ॥

Oh Bramhin, thus I have described the good and bad characteristics of man to you. Now do tell me what more you wish to hear from me.

इति श्रीसिद्धनागार्ज्जुनविरचिते रतिरमणाख्ये
रतिशास्त्रे नागार्ज्जुनतण्डिसंवादे पुरुषलक्षण-
कीर्तनंनाम पञ्चमपादः समाप्तः ।

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षष्ठः पादः ।

चारिजाति पुरुषेर उपयुक्त नारीनिर्णय ।

तुण्डिरुवाच ।

कस्य नरस्य हे देव का नारी वल्लभा भवेत् ।
तद्दस्व महाभाग करुणा यदि वर्त्तते ॥

Tundi said :—'Oh Lord, I have very well realized the characteristics of men and women, four sects each of whom you have just now described ; I now wish to hear which class of women is best suited to which class of men and which class of the former is the most favourite of which class of the latter. It you be so good to me, then please narrate this to me.

तुण्डेरिदं वचः श्रुत्वा प्रहस्य कमलाननः ।
सिद्धनागार्जुनो धीमान् उवाच सादरं ततः ॥

The lotus faced and great minded Siddhwa Nagarjun, upon hearing these words of Tundi, smiling said thus with care and attention.

नागार्जुन उवाच ।

इदानीं शृणु भो ब्रह्मन् यस्य या रमणी शुभा ।
क्रमागतं प्रवक्ष्यामि चपलोऽस्तु कथं भवान् ॥

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Nagarjun said :—Oh Brahmin. the proper sect of man which requires its suited match of woman, will now be told by me. So be patient and hear what I say. I see no cause of your anxiety.

पद्मिनी प्रथमा नारी या प्रोक्ता पद्मगन्धिनी ।
सा तु शशकपत्नी स्यात् जानीहि मुनिपुङ्गव ॥

Oh lord of the Munis, Padmini, of whom I told you before, is the consort of the *Sasak* class of man or in other words, the proper wife of the *Sasak* class is Padmini.

बहुना किमिहोक्तेन मिलनं स्यात्तयोर्यदि ।
राजते तौ महाभागः लक्ष्मीनारायणौरिव ॥

Oh generous—minded, in short let me say that if the *Sasak* class of men be united with the Padmini class of women, they shine in the same way as do Lakshimi and Narayan.

चित्राणी द्वितीया नारी या प्रोक्ता चित्रसुन्दरी ।
सा हि मृगस्य पत्नी स्यात् जानीहि नरपुङ्गव ॥

Oh lord of men, the *Chitrini*, of whom I told you before, must be known as the wife of the Mriga class of men ; that is, a happy combination can be obtained if *Mriga* be united with *Chitrini*.

बहुना किमिहोक्तेन मिलनं स्यात्तयोर्यदि ।
शोभेते तौ महाभाग पार्वतीशङ्कराविव ॥

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Oh broad—minded, to make short I must say that if the abeve two classes be united, the combination looks that of Parbati and Maheswar.

शङ्खिनी तृतीया नारी या प्रोक्ता क्षारगन्धिनी ।
सा हि वृषभपत्नी स्यात् जानीहि नरसत्तम ॥

Oh lord of men, know that *Sankhini* who emits an alkaline flavour, is the fit wife of the *Brisa* man That is, if these be united in wedlock the combination becomes proper.

बहुना किमिहोक्तेन मिलनं स्यात्तयोर्यदि ।
शोभते तो महाभाग रतिपञ्चशराविव ॥

Oh broad-minded, to speak in brief, if the *Sankhini class* be united in marriage with the *Brisava* class, they union shines like that of Mandan and Rati.

शृणु ब्रह्मन् प्रवक्ष्यामि चतुर्थी वारणाङ्गना ।
सा हि तुरगपत्नी स्यात् जानीहि ऋषिसत्तम ॥

Oh Bramhin, hear what I have more to say. *Hastini*, who has been described in so fullest denominations, must be known as the fit consort of the Aswa. Or, in other words, the union of those two different classes is meet and proper.

बहुना किमिहोक्तेन मिलनं स्यात्तयोर्यदि ।
सुखदं प्रीतिदञ्चापि सत्यं सत्यं न संशयः ॥

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To say more of this is, I think needless. If the *Ashwa* be married with *Hastiui*, the marriage becomes happy and pleasing.

मन्दोदरी लङ्केशस्य शोभते रमणी यथा ।
गजाङ्गना तथाश्वस्य सत्यं सत्यं मयोदितम् ॥

As Ravan and Mandadari shine forth, and, pass their days in perfect peace, so do the *Ashwapati* and the *Hastini*, if united in marriage tie.

यत् यत् पृष्टं त्वया ब्रह्मन् तत्सर्व्वं कथितं मया ।
अधुना किं प्रवक्ष्यामि किं ते मनसि वर्त्तते ॥

Oh Bramhin I have described all you wished me to tell you. Now tell me what more would you wish to learn.

इति श्रीसिद्धनागार्ज्जुनविरचिते रतिरमणाख्ये रति-
शास्त्रे नागार्जुनतण्डिसंवादे चारिजाति
पुरुषेर उपयुक्त नारीनिरूपणनाम
षष्ठपादः समाप्तः ।

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सप्तमः पादः ।

ऋतुर विवरण ।

तुण्डिरुवाच ।

ऋतुविवरणं देव श्रोतुं मे वासना हृदि ।
तद्वदस्व महाभाग नारीणां ऋतुलक्षणम् ॥

Tundi said—Oh god, I feel now the strongest desire for hearing about menstruation of women. So, oh generous—minded Guru, please now tell me all about that and oblige.

नागार्जुन उवाच ।

कीर्त्तयिष्यामि ते ब्रह्मन् नारीणां ऋतुलक्षणम् ।
श्रोतु यस्मात् महाभाग कौतुकं जायते तव ॥

Nagarjun said—Oh Bramhin, Oh broad-minded, I see you intently disposed to hear about the menstruation of women. Then hear what I say of that.

आद्या ऋतुमती नारी यदा स्यात् मुनिपुङ्गव ।
तदा तिथिफलं यत्तु आदौ तत् शृणु तापस ॥

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Oh lord of the mendicants my first lecture will be "the resnlt of the first menstruation cf women in different phases of the moon."

आद्य ऋतौ महाभाग दृश्यते तु मतान्तरम् ।
तस्मात् सारं समुद्धृत्य वक्ष्यामि तव तापस ॥

Oh generous minded, oh devout ascetic, opinions vary as regards the result of the first menstruation in different phases of the moon. However, I will tell you the sum and substance of the opinions taken as a whole.

प्रतिपदे महाभाग यदि नारी रजःस्खला ।
सत्यं सत्यमहं वक्ष्ये सा नारी चिररोगिणी ॥

Oh devout ascetic, know it for certain that if a woman menstruates in *Pratepad* (the day following a Full moon or New moon), she becomes a viction to diseases all her life.

कैश्चिद्वदन्ति हे ब्रह्मन् प्रतिपदि रजःस्खला ।
अचिरात् म्रियते सा हि इति शास्त्रविदां मतम् ॥

Oh Bramhin. it is also the opinion of some learned sages, that if any woman first menstruates in the *Pratipad* day, she does not live long ; and this is the opinion of the Shastra-makers.

रजःस्खला रमणी च द्वितीयायां भवेद् यदि ।
उदासिनी भवेत् सा हि कीर्त्तिता शास्त्रकोविदैः ॥

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Those who are well versed in the shastras say that if a woman menstruates in the *Dwitiya* day, she becomes a nun.

केचिद्वदन्ति हे ब्रह्मन् द्वितीयायां रजःस्वला ।
स्मृतिहीना भवेत् सा हि इति शास्त्रविनिर्णयः ॥

Some say that if auy woman first menstruates in the *Dwitiya* day, she is deprived of the power of memory. So says the Shastras.

तृतीयायां महाभाग यदि नारी रजःस्वला ।
अपुत्रा सा भवेन्नारी सत्यं सत्यं मयोदितम् ॥

If any woman first menstruates in the *Tritiya* day (third day of the moon), she becomes barren and there is no doubt about it.

केचिद्वदन्ति हे ब्रह्मन् तृतीयायां रजःस्वला ।
ऋतु व्यर्थं भवेत्तस्याः कीर्त्तितं शास्त्रकोविदैः ॥

Oh Brahmin, some say that if any woman first menstruates in the Tritiya day, her menstruation becomes in effectual (*i.e.* becomes barren). This is the opinion of the Shastra-makers.

रजःस्वला नारी या च प्रथमं तत्परेऽहनि ।
सन्ततिर्म्रियते तस्याः गर्भे वा प्रसवान्ते हि ॥

If any woman menstruates on the fourth day of the moon, her son dies in the womb. This is said in the Shastras.

केचिद्वदन्ति हे ब्रह्मन् या नारी चतुर्थी तिथौ ।
ऋतुमती भवेत् सा हि जन्मवन्ध्या न संशयः ॥

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Oh Bramhin, some say that if any woman first menstruates on the fourth day of the moon, she becomes barren all throughout her life.

रमणी या महाभाग पञ्चम्यां भे रजस्वला ।
ऋतकल्पा च सा भुत्वा जीवेत चिररोगिणी ॥

Oh broad-minded, the woman who first menstrnates in the *Panchami* day, becomes a diseased being all her life.

केचिद्वदन्ति हे ब्रह्मन् पञ्चम्यां या रजःस्वला ।
अचिरात् म्रियते सा हि न च वै दीर्घजीविनी ॥

Oh Bramhin, some say that if the menstruation takes place on the 5th day of the moon, the woman doos not live long ; she soon falls an easy prey to death.

षष्ठ्यां ऋतुमती नारी म्रियते साचिराद् ध्रुवम् ।
जीवनं विफलं तस्या जन्म च विफलं भवेत् ॥

She who menstruatis on the 6th day of the moon she is soon to die ; so that her birth and his life are useless.

केचिद्वदन्ति हे ब्रह्मन् षष्ठ्यां ऋतुमती यदि ।
ऋतकल्पा च सा भुत्वा जीवति चिररोगिणी ॥

Some say that if the menstruation takes place on the 6th day, the woman lives a diseased being all her life or lives half dead.

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सप्तम्यां या भवेन्नारी ऋतुवती मुनीश्वर: ।
जन्मवन्ध्या भवेत् सा हि सत्यं सत्यं मदोदितम् ॥

Oh lord of the Munis, She who menstruates on the seventh day of the moon, becomes barren all her life. Know this word of mine to be gospel truth.

केचिद्वदन्ति हे ब्रह्मन् सप्तम्यां या रजस्वला ।
काकवन्ध्या भवेत् सा हि शिवेन भाषितमिदम् ॥

Some Sages say that it is the version of Mahadev himself that if the menstruation takes place on the 7th day, the woman becomes undoubtedly the mother of one child only and never produces another.

अष्टम्यां या महाभाग आद्य ऋतुमती भवेत् ।
सुखैश्वर्य्य समायुक्ता सा भवेन्नात्र संशय: ॥

Oh broad-minded, she who menstruates on the 8th day of the moon, becomes wealthy and happy and there is no doubt it.

केचिद्वदन्ति हे ब्रह्मन् अष्टम्यां या रजस्वला ।
नागिनी सा हि विज्ञेया नात्र कार्य्यविचारणा ॥

Oh Bramhin, some say that if the menstruation takes place on the 8th day, the woman must be taken for a *Nagini*.

नवम्यां सुभगा नारी यदि स्यात् सा रजस्वला ।
सुखं भुक्त्वा महाभाग चिरं जीवति निश्चितम् ॥

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Oh generous-minded, if any woman menstruates on the 9th day of the moon, she becomes fortunate and passes her days in perfoct peace and happiness and lives long.

केचिद्वदन्ति हे ब्रह्मन् नवम्यां या रजस्वला ।
निरोगिणी च सा नारी तथा पतिसौहागिनी ॥

Oh Bramhin, some say that if any woman menstruates on the 6th day, she becomes healthy and a sweet heart of her husband.

दशम्यां या भवेन्नारी ऋतुमती मुनीश्वर ।
कुलटा सा हि विज्ञेया रतिशास्त्रे प्रकीर्त्तितम् ॥

Oh lord of the Munis, she who first menstruates on the 10th day, becomes a vicious one. It is so said in the Ratishastra.

केचिद्वदन्ति हे ब्रह्मन् दशम्यां या रजस्वला ।
राक्षसी सा च विज्ञेया गीयते शास्त्रकोविदैः ॥

Oh Bramhim, some sages are of opinion that she who first menstruates on the 10th day, should be taken for a monstress.

एकादश्यां महाभाग यदि ऋतुमती भवेत् ।
निश्चितं निश्चितं वच्मे सा भवेत् कुलघातिनी ॥

Oh generous—minded, she who menstruates on the 11th of day of the moon, know it for certain that she would be the destroyer of her line.

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केचिद्वदन्ति हे ब्रह्मन् एकादश्यां रजस्वला ।
डाकिनी सा हि विज्ञेया सत्यं सत्यं न संशयः ॥

Oh Bramhim, Some say that if any woman menstruates on the 11th day, she becomes equal to a to a *Dakint* and that undoubtedly.

ऋतुमती महाभाग द्वादश्यां चेत् वराङ्गना ।
धर्म्मशीला भवेत् सा हि सत्यं सत्यं मयोदितम् ॥

Oh broad minded, she who menstruates on the 12th day of the moon, becomes pious. Know this my word to be too true.

केचिद्वदन्ति हे ब्रह्मन् द्वादश्यां चेत् रजस्वला ।
योगिनी सा भवेन्नारी सत्यं सत्यं न संशयः ॥

Oh Bramhim, some say that if any woman menstruates on the 12th day, she surely becomes an ascetic.

त्रयोदश्यां महाभाग यदि ऋतुमती भवेत् ।
वैधव्यं न भवेत्तस्याः सा च स्वामिपरायणा ॥

Oh generous-minded. she who menstruates on the 13th day of the moon, becomes devoted to her husband, and she never becomes a widow.

केचिद्वदन्ति हे ब्रह्मन् त्रयोदश्यां तिथौ यदि ।
ऋतुमती भवेन्नारी साध्वी पतिव्रता हि सा ॥

Oh Bramhin, some say that if any woman menstruates on the 13th day, she becomes chaste and devoted to her husband.

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आद्य ऋतुमती या च चतुर्दश्यां मुनीश्वर ।
सा भुंते शोकदुःखानि सत्यं सत्यं न संशयः ॥

Oh lord of the munis the woman who menstruates on the 14th day of the moon, suffers in sorrow and misery all her life.

केचिद्वदन्ति हे ब्रह्मन् चतुर्दश्यां रजस्वला ।
या नारी लक्ष्मीहीना सा भवत्येव सुनिश्चितम् ॥

Oh Bramhin, some say that the woman who first menstruates on the 14th day, becomes unfortunate all her life.

पूर्णिमायां महाभाग ऋतुमती भवेत् यदि ।
भाग्यवती भवेत् सा हि पुत्रपौत्रविवर्द्धनी ॥

The woman who menstruates on the full moon day, becomes fortunate and mother of many children.

केचिद्वदन्ति हे ब्रह्मन् पूर्णिमायां रजःस्वला ।
रमणी या भवेत् सा हि सदा कमलारूपिणी ॥

Oh Bramhin, some say that if any woman menstruates on the full moon day, she lives as happily as does *Kamala.*

अमावस्यां तिथौ ब्रह्मन् ऋतुमती भवेत् यदि ।
गर्विता कुलटा सा हि सदा अप्रियवादिनी ॥

Oh Bramhin, she who menstruates on the *Amabashya Day* (the day in which the moon is not visible at all), becomes proud, vicious and quarrelsome.

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केचिद्वदन्ति हे ब्रह्मन् अमायां या रजःस्खला ।
व्याधिग्रस्ता ज्वराकीर्णा सा भवेन्नात्र संशयः ॥

Some say that if any woman menstruatss on the Amabashyn Day, she passes her days in an unhealthy state.

इति ते कथितं ब्रह्मन् तव यत् मानसोदितम् ।
अधुना किं प्रवक्ष्यामि किमन्यत् श्रोतुमिच्छसि ॥

Oh Bramhin, what you desirsd me to tell yon has just now been described by me. Now tell me what more would you wish to hear. I will presently tell you such.

तुण्डिरुवाच ।

अधुना वद मे ब्रह्मन् वारफलमनुत्तमम् ।
कृपा ते च महाभाग प्राप्नुयात् ज्ञानमुत्तमम् ॥

Tundi said—Oh Bramhin, please tell me now the result of days of the first menstruation. I feel now the strngest desire to be enlightened in this. I will obtain a divine knowledge by hearing you.

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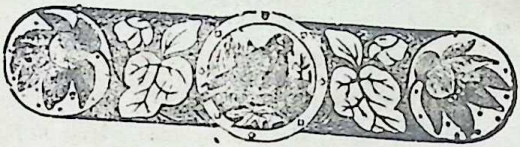

आद्यऋतुर वारफल ।

नागार्ज्जुन उवाच ।

शृणु ब्रह्मन् प्रवक्ष्यामि वारफलमनुत्तमम् ।
इति ज्ञात्वा महाभाग रती ज्ञानयुतो भव ॥

Nagarjun said :—Oh Barmhin, now hear what I say to you of the result of days of the first menstruation. Oh my sacred disciple, be a master of the Ratisastra after having heard this.

आदावृतुमती नारी वासरे या भट्टरके ।
वैधव्यं जायते तस्याः सत्यं सत्यं मुनीश्वर ॥

Oh lord of the Munis, the woman who first menstruates on Sunday, is sure to turn in the flames of widowhood.

चन्द्रे च रमणी या हि आद्यऋतुमती भवेत् ।
पतिव्रता सुशीला सा तथा पतिव्रता सती ॥

The woman who menstruates on Monday, becomes chaste and a favourite of her hnsband.

कुजे वारे महाभाग प्रथमं या रजःस्रुता ।
कुलटा सा भवेद् ब्रह्मन् रतिशास्त्रे प्रकीर्त्तितम् ॥

She who menstruates on Tuesday, becomes after all, a vicious female no doubt. If is said so the Ratishastra.

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सोमसुते भवेद् ब्रह्मन् यदिकापि रजःस्खला ।
सा नारी रमणी श्रेष्ठा सुखसौभाग्यसंयुता ॥

If any woman menstruates on Wedenesday, she becomes the ornament of all females and passes her days in perfect peace and happiness all her life.

गुरौ दिने च या नारी पश्यति प्रथमं रजः ।
धनवान् तस्य पतिः स्यात् श्रीमांश्च नात्र संशयः ॥

If any woman menstruates on Thursday, her husband becomes wealthy and healthy and that undoubtedly.

दत्यगुरौ महाभाग यदि रजःस्खला भवेत् ।
बहुपुत्रा च वा नारी सुताश्च चिरजीविनः ॥

She who menstruates on Friday, becomes the mother of many children who live long.

मन्दे वन्ध्या भवेन्नारी यदि ऋतुमती भवेत् ।
प्रोक्तं वारफलं ह्येतत् रतिशास्त्रोदितं यथा ॥

She who menstruates on Saturday, becomes barren and that undoubtedly. Oh Muni, I have described to you the effect of flowering on different days as narrated in the Rati-Shastram.

—०—

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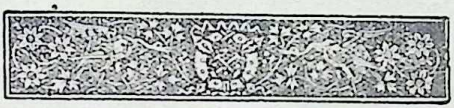

आद्यचतुर वारफल ।

तुण्डिरुवाच ।

अधुना वद मे देव मासफलमनुत्तमम् ।
कृपा चेन्मयि ते ब्रह्मन् श्रोतुं कौतूहलं मम ॥

Tundi Said :—Oh god-like Sage, if you take pity upon me, then describe the result of first menstruation on different month. I feel the greatest desire to hear it.

नागार्जुन उवाच ।

शृणु ब्रह्मन् प्रवक्ष्यामि मासफलं यथायथम् ।
यच्छ्रुत्वा भुवने तच्च प्राधान्यं समवाप्स्यसि ॥

Nagarjun said—Oh Bramhin, hear now what I do say regarding the question you have put to me. On knowing this, you will pass for a wise man in this earth.

वैशाखे शुभदे ब्रह्मन् प्रथमं स्त्री रजःस्वला ।
सुहासिणी भवेत् सा हि सदा सुप्रियवादिनी ॥

Oh Bramhin, the woman who first menstruates in the month of *Baisakh*, possesses a simling face and becomes pleasing to all.

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यदि जैष्ठे महाभाग पश्यति प्रथमं रजः ।
वैधव्यं जायते तस्याः सत्यं सत्यं न संशयः ॥

She who menstruates in the month of *Jaistha*, has to feel the painful effects of widowhood.

आषाढ़े पवित्रे चैव यदि ऋतुमती भवेत् ।
ऐश्वर्य्यशालिनी सा हि रतिशास्त्रे प्रकीर्त्तितम् ॥

If any woman menstruates in the month of *Ashar*, she passes her days in perfect peace and happiness. It is said so in the Ratishastram.

ऋतुमती यदा नारी श्रावणे मुनिपुङ्गव ।
मृतवत्सां विजानीयात् तां नारीं चिरदुःखिनीम् ॥

Oh lord of the Munis, the woman who menstrnhtes in the month of *Sraban*, should be known as a life long sufferer. Her children would all die and she would suffer all her life.

यदि ऋतुमती कापि भाद्रे स्यात् मुनिपुङ्गव ।
जरारोगसमाकीर्णा आजन्ममरणान्तिकम् ॥

Oh lord of the Munis, if any woman first menstruates in the mouth of *Bhadra*, she passes her days as a diseased being.

आद्यऋतुमती ब्रह्मन् आश्विने सा हि कामिनी ।
मृतवत्सां विजानीयात् तां नारीं चिरदुःखिनीम् ॥

Oh Bramhin, the woman who menstruates in the month of *Aswin*, gets all her children deceased and suffers throughout her life.

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कार्त्तिके यदि हे ब्रह्मन् आद्यऋतुमती भवेत् ।
स्वकुलनाशिनी वा हि सत्यं सत्यं मयोदितम् ॥

If any woman menstruates in the month of *Kartic*, she becomes the destroyer of her own line, know this my word to be gospel truth.

मार्गशीर्षे महाभाग यदि ऋतुमती भवेत् ।
धर्म्मशीला सदा साध्वी नारी नात्र हि संशयः ॥

The woman who menstruates in Agrahayan becomes pious, chaste and religious and that undoubtedly.

पौषे मासि महाभाग ऋतुमती यदा भवेत् ।
रतिविह्वला चार्वङ्गी कीर्त्तितं शास्त्रकोविदैः ॥

If any woman menstruates in the month of Pous, she becomes handsome and lustful. Know it is the saying of the Shastra-makers.

माघे ऋतुमती नारी यदि स्यात् नरपुङ्गव ।
पतिव्रता परिज्ञेया सा नारी नात्र संशय ॥

Oh lord of men, if any woman menstruates in the month of Magh, she becomes devoted to her husband. There is no doubt about it.

बहुपुत्रवती नारी फाल्गुने स्त्री रजःस्वला ।
तस्याः पुत्राश्च हे ब्रह्मन् भवन्ति चिरजीविनः ॥

Oh Bramhin, the woman who menstruates in the month of Falgoon, becomes mother of many children who, on their part, live long.

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मधुमासि महाभाग पश्यति प्रथमं रजः ।
या च सा रमणी ब्रह्मन् मदनोन्मादिनी भवेत् ॥

Oh generous-minded, the woman who first menstruates in the month of Chaitra, undoubtedly becomes too much lustful.

मासफलं तव प्रोक्तं रतिशास्त्रे मयोदितम् ।
किमतः संप्रवक्ष्यामि वदस्व भक्तितत्पर ॥

I have thus described all about the result of months of first menstruation as narrated in Ratishastra. Tell me then what more would you hear from me. I am ready to tell you that.

तुण्डिरुवाच ।

नक्षत्रफलमाचक्ष्व कृपया तापसेश्वर ।
तदहं श्रोतुमिच्छामि दासोऽहं तव नान्यथा ॥

Tundi said :—Oh lord of the ascetics, if you be so kind to me, thou tell me of the result of *Nakhatras* (constellations) on first menstruation. I am intent upon hearing this. Know me as your faithful servant and no more.

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आद्यऋतुर नक्षत्रफल ।

नागार्ज्जुन उवाच ।

त्वं मम परमो भक्तो जानामि त्वां मुनीश्वर ।
त्वयि मे गोपनं नास्ति शृणु सर्वं शुभाशुभम् ॥

Nagarjun said :—Oh lord of the Munis, I well know that you are obedient to me. I have nothing to hide before you. Hear I will faithfully and plainly speak myself.

अश्विनी सुभदा ब्रह्मन् तस्यां ऋतुमती यदि।
दुखं त्यक्त्वा तदा नारी पतिप्रणयिनी भवेत् ॥

Oh Bramhin, the constellation Aswini is auspicious. If any woman menstruates in that constellation, she becomes happy and beloved of her husband and that undoubtedly.

भरणी दुःखदा चैव जानीहि मुनिपुङ्गव ।
तस्यां ऋतुमती या हि सा नारी विधवा भवेत् ॥

Oh lord of the Munis, know the *Bharani* to be inauspicious; the woman who menstruates when her influence prevails is sure to lose her husband.

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कृत्तिकायां महाभाग यदि ऋतुमती भवेत् ।
दरिद्रा सा भवेन्नित्यं सर्वदा दुःखभागिनी ॥

Oh savant, if the menstruation takes place under the influence of the Krittika, the woman becomes poor and indigent and suffers always.

अशुभा रोहिणी ब्रह्मन् किं वक्ष्यामि तवाग्रतः ।
विधवा सा भवेन्नारी तस्यां ऋतुमती यदि ॥

Oh Bramhin, *Rahini* is known to be inauspicious. To sum up its evils, I may say if any woman menstruates under her influence, she is sure to lose her husband.

मृगशिरा तथा ब्रह्मन् तदा अशुभकारिणी ।
तस्याश्च विधवा नारी सत्यं सत्यं मयोदितम् ॥

Oh Bramhin, the *Mrigasira* is as well inauspicious. Know that menstruation under its influence is a prediction that the woman would become a widow.

आर्द्रायाञ्च महाभाग रमणी या रजस्वला ।
विधवा सा परिज्ञेया कीर्त्तितं शास्त्रकोविदैः ॥

Oh sage, widowhood is also the result of menstruation in the *Ardra*. The Shastra-makers say so.

पुनर्वसुसंज्ञे ब्रह्मन् नक्षत्रे सा रजस्वला ।
शोकातुरा भवेत् सा हि सत्यं सत्यं न संशयः ॥

The woman who menstruates in the *Punarbashu*, is sure to make be afflicted by sorrow.

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पुष्यायां यदि हे ब्रह्मन् आद्य ऋतुमती भवेत्।
सुखिनी सा भवेत् सत्यकीर्त्तितं शास्त्रकोविदैः॥

The woman who menstruates under the influence of *Pushya*, becomes happy all though her life, so say the sages.

अश्लेषायां महाभाग यदि ऋतुमती भवेत्।
ऐश्वर्य्यशालिनी भुत्वा चिरं जीवति सा ध्रुवम्॥

She who menstruates under the influence of *Ashlesha*, becomes wealthy and lives long and there is no doubt about it.

मघायां यदि हे ब्रह्मन् आद्य ऋतुमती भवेत्।
शोकातुरा भवेत् सा हि सत्यं सत्यं मुनीश्वर॥

Oh Bramhin, oh lord of the Munis she who menstruates in the *Magha*, becomes subject to sorrowing.

पूर्वफाल्गुनीनक्षत्रे यदि नारी रजस्वला।
विधवा सा परिज्ञेया तथा च हतभागिनी॥

If any woman menstruates in the *Purbafalgani*, she becomes unfortunate and loses her husband.

उत्तरफाल्गुनी ब्रह्मन् सर्वदा शुभकारिणी।
तस्यां ऋतुमती या च सा भवेत् सुखभागिनी॥

Know the *Uttarfalgune* to be always auspicious, menstruation under her influence is the sign of future happiness of the woman.

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आद्य ऋतुमती नारी हस्तायां यदि तापस ।
ऐश्वर्य्यशालिनी भूत्वा पतिप्रणयिनी भवेत् ॥

Oh ascetic, if any woman menstruates in the *Hasta*, she becomes wealthy and a favourite of her husband.

चित्रायाञ्च महाभाग यदि रजस्वला भवेत् ।
हस्ताफलमवाप्नोति सत्यं सत्यं वदामि ते ॥

If the menstruation takes place in the *Chitra*, the same result that of the *Hasta* follows as, that is the woman becomes happy and a favourite of her husband.

स्वाति च विशाखा चैव अनुराधा सुनीश्वर ।
शुभदा सुखदा सर्व्वा पत्युरायुर्विवर्द्धिनी ॥

The constellations *Swati*, *Bisakha* and *Anuradha* are auspicious. If the woman menstruates under the influence either of them, she brings longinty to her husband.

ज्येष्ठायां यदि हे ब्रह्मन् कापि नारी रजस्वला ।
शोकातुरा भवेत् सा हि कीर्त्तितं विबुधैरिति ॥

If any woman menstruates in the *Jaista*, she must needs be subject to sorrowing. So say the sages.

शुभदायां मूलायाञ्च यदि नारी रजस्वला ।
धनधान्यादिसम्पन्ना नारी नात्र संशयः ॥

If the menstruation takes place under the influence of the *Mula*, the woman passes her days in perfect happiness endowed with plenitude of fortune,

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पूर्व्वाषाढ़ा महाभाग शोकदुःखविधायिनी ।
तस्यां ऋतुमती या हि विधवा सा भवेत् ध्रुवम् ॥

Oh generous-minded, know the *Purbasadha* as the cause of sorrow and affliction. Menstruation under her influence brings on widowhood.

आद्य ऋतुमती या हि ऋक्षे उत्तराषाढ़के ।
पतिव्रता च सा नारी सर्व्वदा सुखभागिनी ॥

She who menstruates in the *Uttarsadha*, becomes devoted to her husband and always happy.

श्रावणायां महाभाग यदि ऋतुमती भवेत् ।
धनधान्यादिसम्पन्ना सा नारी नात्र संशयः ॥

Oh sage, she who menstruates in the *Srabana*, passes her days amidst voluptuous luxury and that undoubtedly.

धनिष्ठा सुखदा ब्रह्मन् तथा च शतभिषिका ।
उत्तरभाद्रपदा च सा सुखवर्द्धिनी ॥

Oh Bramhin, *Dhanestha Satabhisa* and *Uttarbhadrapad* are known to be auspicious. She who first menstruates under their influence, becomes happy all her life.

पूर्व्वभाद्रपदा चैव सदा दुःखविधायिनी ।
तस्यां ऋतुमती या हि विधवा सा सुनिश्चितं ॥

Purbabhadrapad is the cause of sorrow. First

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menstruation under its influence brings on widowhood.

रेवती सुखदा नित्यं तस्यां ऋतुवती यदि ।
धनधान्यवती सा हि ऋतुफलं प्रकीर्त्तितं ॥

The Revati is auspicious. She was first menstruates under her influence, becomes over flowingly happy. Oh Bramhin, these are the different effects of different constellations.

आद्यऋतुर दिवारात्रिगत एवं सन्ध्यागत फल।

तुण्डिरुवाच ।

दिवारात्रि फलं ब्रूहि श्रोतुमिच्छामि तापस ।
सन्ध्याफलञ्च हे देव कृपया वद तत्त्वतः ॥

Tundi said,—Oh ascetic, please to tell me now of the effects of day and night on the first menstruation. Besides I fervently pray to hear of you the evening's influences on the same in detail.

नागार्जुन उवाच ।

शृणु भक्त प्रवक्ष्यामि यत् यत् पृष्टं त्वयानघ ।
यदि ऋतुमती नारी स्त्रीयमङ्गलकारिणी ॥

Nagarjun said :—Oh my disciple hear, I will describe in detail everything that you have asked of me. Oh savant, if any female first menstruates at day time she is sure to gain good results.

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ऋतुवती यदा नारी निशायामथ तापस ।
पत्युः प्रणयिणी सा हि पत्युर्मङ्गलकारिणी ॥

Oh ascetic, if any female menstruates at night time, she becomes favourite of her husband and can do good to him.

प्रातर्व्वा सायंसन्ध्यायं यदि नारी रजस्वला ।
वन्ध्या भवति सा नारी सत्यं सत्यं न संशयः ॥

She who menstruates at dawn and at dusk, becomes barren and that undoubtedly.

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ऋतुमती नारीर कर्त्तव्य ।

तुण्डिरुवाच ।

ऋतुमती यदा नारी किमाचरेत् वदस्व तत् ।
श्रोतुमिच्छामि भो ब्रह्मन् त्वं मम परमो गुरुः ॥

Tundi said.—Oh Bramhin please tell me what a female should do when she would menstruate. I feel a strog desire to learn it. Know you to be my chief preceptor.

नागार्ज्जुन उवाच ।

यदा ऋतुमती नारी सर्व्वैरलक्षिता सती ।
लज्जिता च महाभाग गृहाभ्यन्तरमाविशेत् ॥

Nagarjun said.—Oh savant, when a female has her menses she should enter the room most modestly and unobserved by any one.

स्नानालङ्कारहीना च एकाम्बरपरिवृता ।
स्थिरा भूत्वा सदा तिष्ठेत् नतवदनपङ्कजा ॥

The female should remain with her face cast downward, with only one cloth on, quitting all ornaments and without bath.

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मौनानना सदा तिष्ठेत् स्वपेद्भूमौ महानिशि ।
अश्नीयात् केवलं भक्तं नक्तं मृन्मयभाजने ॥

It is but proper at the time to remain in a silent mood. While the female would menstruate, she should take only one meal a day in an earthen pot and lie down on the ground at night.

गन्धमाल्ये दिवस्वापं वर्ज्जयेच्च प्रयत्नतः ।
यदा ऋतुवती नारी इति शास्त्रविदां मतं ॥

The Shastra-makers say that during the periodical course the female should abandon all kinds of luxuries such as besmearing the body with essences, putting on flower garlands and sleep at day time.

ताम्बूलं नैव भुञ्जीत ऋतुमती यदा भवेत् ।
सत्यं सत्यं ते वक्ष्यामि पेयं नाञ्जलिना पिबेत् ॥

Oh Bramhin, I tell you in truth that while a female would menstruate, she should not chew betel and not drink water with the help of the hand.

मधु मांसं महाभाग वर्ज्जयेत् सा प्रयत्नतः ।
प्रमदात् नैव कुर्व्वीत कदापि मुखशोधनं ॥

Oh sage during menstruation, honey and meat should be carefully avoided and no spices should be taken into mouth,

आहारं गौरसानाञ्च न कुर्व्वीत कदाचन ।
अञ्जनं नैव कुर्व्वीत सत्यं सत्यं मयोदितं ॥

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No substance which can be prepared from cows's milk should be given her nor the eyes should be lined with any paint.

यदा ऋतुवती नारी अग्निस्पर्शं सदा त्यजेत् ।
रोदनं नैव कुर्व्वीत शोकचिन्तां त्यजेत् ध्रुवं ॥

Fire should not be touched while in menstruation and thinking of anxious thoughts and shedding of tears are strictly prohibited.

एवं दिनत्रयं नीत्वा स्नात्वा ततो विशुध्यति ।
प्रोक्तमाचरणं ब्रह्मन् तव ऋतुमतीस्त्रियः ॥

Oh Bramhin, by passing three days in this wise, the female should bathe on the fourth day and purify her body, These are all what I had to say of the duties of women under menstruation.

इति कथितं ब्रह्मन् यच्च पृष्टं त्वायनघ ।
अधुना किं प्रवक्ष्यामि किमन्यं श्रोतुमिच्छसि ॥

Oh Bramhin, oh savant, I have answered all your queries. Do tell me now what more would you wish to hear of me. I will frankly described all.

इति सिद्धनागार्ज्जुनविरचिते रति-रमणाख्ये रतिशास्त्रे
नागार्ज्जुन तुण्डिसंवादे ऋतुविवरण नामक
सप्तम पादः समाप्तः ।

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अष्टमः पादः ।

सहवासविधिः ।

तुण्डिरुवाच ।

सहवासविधिं ब्रह्मन् श्रोतुमिच्छामि संप्रति ।
कृपा चेत्ते महाभाग तस्माद्वक्तुं त्वमर्हसि ॥

Tundi said,—Oh Bramhin please tell me now of the rules of sexual intercourse. Oh savant, if you take pity upon me, then be kind enough to narrate these to me.

तथा च श्रोतुमिच्छामि अकालमरणं शिशोः ।
कालाकालविचारन्तु रमणोसङ्गमे तथा ॥

Besides, I entertain a strong desire to learn the causes of premature death of children aud the judgment as regard times of sexnal intercourse.

निषिद्धानि च दिनानि वद मे मुनिपुङ्गव ।
दिवारात्रिफलञ्चैव रमणोगमनेन यत् ॥

Oh best of the mendicants, please tell me now of the days prohibited for the intercourse as also the results of the same at day and at night.

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योग्यायोग्यमिलनेन कीदृशी सन्ततिर्भवेत् ।
तत्रापि श्रोतुमिच्छामि वद मे तपसां निधे ॥

Oh lord of the ascetics, I do feel a strong desire to learn of the type of issues from amalgamation with the proper aud improper classes of men and women.

यत् यत् पृष्टं न पृष्टं वा सर्वं वक्तुमिहार्हसि ।
गुरुस्त्वं मे महाभाग त्वं मम परमो गुरुः ॥

Oh savant, please tell me what I have wished of you to learn as also those that are left unasked. You and you only my chief preceptor.

यत् यत् पृष्टं तया ब्रह्मन् शृणु सर्वाणि तत्त्वतः ।
त्वयि मे गोपनं नास्ति त्वं मम भक्तितत्परः ॥

Nagarjun said,—Oh Bramhin, I will tell you all that you have asked of me, I have nothing to hide before you ; I know you to be my devoted disciple.

ऋतुमती यदा नारी त्रिदिनं तां परित्यजेत् ।
विधिरयं महाभाग सर्वशास्त्रेषु कीर्त्तितः ॥

Oh savant, it is said in all the Shastras that the company of the female should be abandoned for three days after her menstruation.

प्रथमेऽह्नि महाभाग चण्डालिनी समन्विता ।
द्वितीये पापिष्ठा सा हि तृतीये कुलटा स्मृता ॥

The female in her first day ot menstruation becomes like a *Chandalini* ; in her second a sinful one

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and in her third like a harlot. So those three days should be carefully avoided.

चतुर्थेऽह्नि महाभाग स्नाता नारी विशुद्धति ।
गृह्णीयात्तां ततो ब्रह्मन् इति शास्त्रविदां मतम् ॥

Oh Bramhin, the Shastra-makers are of opinion that there can be no fault in having intercourse with a female after she has purified herself by bathing on the fourth day after menstruation,

---

नारी गमनेर कालाकाल विचार ओ निषिद्ध दिन ।

नागार्ज्जुन उवाच ।

कालाकालमविचार्य्य यो गच्छेत् रमणीं नरः ।
महापापी स विज्ञेयः अन्तिमे नरकं व्रजेत् ॥

Nagarjun said,—the man who makes no decision as regards propriety of time in having intercourse with a woman, is considered a wretched one and his place is ordained in hell after death.

श्रीहरिवासरे ब्रह्मन् न गच्छेत् रमणीं नरः ।
गमने च महाभाग निश्चितो जीवनक्षयः ॥

Oh Bramhin, oh savant, know that intercourse on the 11th day of the moon is offensive, for that shortens the life of the man.

अमावस्यादिने चैव अथवा पूर्णिमातिथौ ।
न गच्छेत् रमणीं कोऽपि इति शास्त्रनिरूपणम् ॥

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It is said in the shastras that sexual intercourse on *Purnima* the day of full moon and on the *Amaba shya* (the day when the moon is not visible at all *Few Moon* is very bad.

यात्राकाले महाभाग यो गच्छेत् रमणीं नरः ।
महापारो स विज्ञेयो विघ्नस्तस्य पदे पदे ॥

He who intercourses with a female at the time of his going to a certain destination, is a wretched one and danger hangs on all sides of him.

चतुर्दशीदिने चैव तथा वै अष्टमीतिथौ ।
रविवारे च संक्रान्त्यां न गच्छेत् रमणीं नरः ॥

Female intercourse is strictly prohibited on the 14th, and 8th, days of the moon and on sunday and the last day of the month.

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोड़श स्मृताः ।
चतुर्भिरितवैः सार्द्धमहोभिः सहिगर्हितैः ॥

तस्यामाद्याश्चतस्रस्तु निन्दितैकादशी च या ।
त्रयोदशी च शेषास्तु प्रशस्ता दशरात्रयः ॥

The menstruation of a female continues for sixteen days. Ont of those, the first four days, the eleventh and the thirteenth days are bad, that is. no intercourse should be made with her on those days. The rest of the days may be used for the purpose.

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मघायां मूलाहां वापि न गच्छेत् रमणीं नरः ।
गमने महापापी स्यात् तथा च जीवनक्षयः ॥

No intercourse should be made under the influence of *Magha* and *Mulv*, He who interconres with a female in those days, is considered a wretch, and gets his life shortened.

ज्येष्ठामूलामघाश्लेषारेवतीकृत्तिकाश्विनी ।
उत्तरात्रिययं त्यक्त्वा पर्ववर्ज्यं व्रजेद्रती ॥

Intercourse should not be made under the astral influences of *Jaistha*, *Magha*, *Mulla*, *Ashlesha*, *Revati*, *Krittika*, *Aswini*, *Uttvr-Ckadrapad*, *Uttarasadha*, and *Uttaafajagooni* and the on the Panchaparva.

सन्तानेर अकालमरण ओ विकृताङ्गेर कारण ।
नागार्जुन उवाच ।
पूर्णिमायाममावस्यां रमणीं याति चेन्नरः ।
रसाधिक्यं भवेद् गात्रे अपूर्णो जायते सुतः ॥

Nagarjun said that intercourse at the full moon and in new moon days miscarry water in the system, for those two days are known to be so. If any conception be made on those two days, the issue would not be full limbed. It is owing to the reasons that premature death takes place and issues grow decrepit.

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ऋतुमती यदा नारी त्रिदिनं मुनिपुङ्गव ।
वेगेन वहते मात्रे शोणितं नात्र संशयः ॥
गमने तत्काले चैव अपूर्णो जायते सुतः ।
अकाले मरणं तस्य विकलाङ्गोऽथवा भवेत् ॥

When the female menstruates. blood runs into the all parts of her body in rapid force so if at that time any intercourse be made and if any conception takes place, the issue will die prematurely and grow formed.

सन्ततिर अल्पायु श्रो दुःखेर कारण ।

नागर्जुन उवाच ।

गच्छेन्नारीं महाभाग पूर्णन्तु कमलं सदा ।
अपूर्णे कमले ब्रह्मन् न गच्छेत् रमणीं सुधीः ॥

Nagarjun said,—Oh savant, have intercourse with her whose *kamal* (a lotus-shaped organ) has become full blown. Oh Bramhin, wise men should have no intercourse with a woman whose *kamal* remains to be blown.

अपूर्णे कमले ब्रह्मन् यो गच्छेत् रमणीं नरः ।
तत्सुतश्च सुता वापि अचिरान् म्रियते ध्रुवम् ॥

Oh Bramhin, any issue formed at the incomplete state of the *kamal*, does not live long. It is sure to die prematurely.

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अपूर्णे कमले ब्रह्मन् रमणीं यदि गच्छति ।
तस्य पुत्रश्च कन्या वा चिररोगी भवेत् ध्रुवम् ॥

Besides any issue formed at incomplete state of the *kamal*, is sure become to disgraced and that as long as he lives.

नागार्जुन उवाच ।

दिवाभागे महाभाग यो गच्छेत् रमणीं नरः ।
स्वल्पायु स भवेदाशु सत्यं सत्यं न संशयः ॥

Nagarjun said,—Oh savant, he who intercourses with woman at day time, is sure to die soon.

दिवाभागे व्रजेत् कोऽपि रमणीं यदि कामतः ।
तज्जाततनयो ब्रह्मन् महापापी भविष्यति ॥

If any man being in fit of passion takes to intercoursing with women at day time, any issue formed at the time, is sure to be a wretch.

निशाभागे महाभाग गच्छेच्चारीं महामतिः ।
फलन्तु विविधं तत्र शृणुस्व यामभेदतः ॥

The wise men should have intercourse at night. But different are the effects at different parts of the night.

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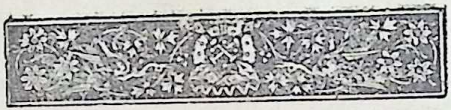

निशाकालीन प्रहरभेदे नारी गमनेर फल ।

नागार्ज्जुन उवाच ।

यो गच्छेत् प्रथमे यामे रात्रौ नारीं कुबुद्धिमान् ।
सन्ततिस्तस्य भो ब्रह्मन् कालमुखं गमिष्यति ॥

Nagarjun said,—Oh sage, any issue formed at the first quarter of the night as a result of unwise sexual intercourse, dies within a short time after delivery.

यो गच्छेत् कामितो नारीं द्वितीयप्रहरे निशि ।
दरिद्रस्तनयस्तस्य कन्या च हतभागिनी ॥

The male issue formed at the second quarter of night as the result of imprudent sexual intercourse, becomes poor and the female issue becomes unlucky.

यो गच्छेत् कामितो नारीं तृतीयप्रहरे निशि ।
कुमतिस्तनयस्तस्य परदासो भविष्यति ॥

The male issue formed at the third quarter of the night as the result of intercourse at that time, becomes evil minded and passes his days by serving others.

तनया तस्या दुष्टा स्यात् भवेत् पतिविघातिनी ।
परप्रेष्या भवेत् सा हि वाङ्मये सुदरिद्रिणी ॥

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The female issue formed the night as the result of sexual intercourse at the third quarter of out of a fit of inveterate passion becomes wretched and a killer of her husband and in her old age serves as a maid and suffers in reckless misery.

चतुर्थप्रहरे रात्रौ यो गच्छेत् रमणीं नरः ।
हरिभक्तिरतं सुतं लभते स महामतिः ॥

Any male issue formed at the fourth quater of the night as result of prudent intercourse becomes perfect and a devont Vaisnal.

तनया जायते तस्य धर्म्मशीला पतिव्रता ।
यामगतफलं ब्रह्मन् इति ते कथितं मया ॥

Any female issue formed at the above time, becomes pious and devoted to her husband. Oh Bramhin, these are all I had to say of the differcen of he result of intercourse at different quarters of the night.

सहवासदोषे एवं कालभेद
नारीगमनेर फल ।
नागार्ज्जुन उवाच ।
ऋतुमतीं प्रथमेऽङ्गि गच्छेद् यो मदनातुरः ।
स्वल्पायुः स भवेद् ब्रह्मन् अकाले म्रियते सुतः ॥

Nagarjun said,—Oh Bramhin, I will now tell tyou the evil effects of sexual intercourse at forbid-

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den days. If the intercouse be made on the first day of the menstruation, the lustful male loses the longevity of his own life and any issue formed as the result of that intercourse dies within a short time.

द्वितीये रमणीं गच्छेद् यो नरः कामतापितः ।
गतासुः सन्ततिस्तस्य जठरे नात्र संशयः ॥

If the intercourse be made on the second day, any issue formed at the time dies in the womb.

तृतीयेऽह्नि महाभाग रमणीं याति यो नरः ।
अल्पायुस्तस्य पुत्रः स्यात् स्वयं चिररोगी भवेत् ॥

If any intercourse be made on the third day, any issue formed at the time becomes short lived and a store house of diseases.

शूद्रान्नेन तु भुक्तेन मैथुनं योऽधिगच्छति ।
तस्य पुत्रश्च पुत्रा च दुराचारो भवेद् ध्रुवं ॥

One who takes to using a woman after taking *Sudranna*, any issue of him becomes wretched.

रोगार्त्तां रमणीं गच्छेत् कामितो यदि कश्चन ।
दुर्ब्बलश्चिररोगी स्यात्तस्य पुत्रो न संशयः ।

One who intercourses with a ill woman in a fit of passion, his issues become weaklings and permanently diseased.

चतुर्थेऽहनि निशायां यो गच्छेद् रमणीं नरः ।
अल्पायुस्तस्य पुत्रः स्यादनधान्यविवर्ज्जितः ॥

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If any intercourse be made on the night of the fourth day of the menstruation any issue formed at the time becomes short-lived and destitute of wealth.

रमणीञ्च महाभाग यो गच्छेत् पञ्चमेऽहनि ।
सुपुत्रो जायते तस्य सत्यं सत्यं न संशयः ॥

It the intercourse be made on the fifth day, any issue formed at the times becomes fortunate.

षष्ठेऽहनि महाभाग यो गच्छेत् रमणीं नरः ।
पुत्रश्च जायते तस्य मध्यमगुणसंयुत ॥

If the intercourse be made on the sixth day, he gains a child endowed with merits of the middle class, and that undoubtedly.

सप्तमे दिवसे ब्रह्मचारीगामी भवेद् यदि ।
अपुत्र जायते सोऽहि नात्र कार्य्या विचारणा ॥

If the intercourse be made on the seventh day, the male becomes childless. Know this to be a gospel truth.

अष्टमे दिवसे यो हि रमणीसङ्गतो भवेत् ।
धनवान् पुत्रवान् तस्मात् कीर्त्तितं शास्त्रकोविदैः ॥

If the male intercourses on the eighth day, he becomes wealthy and gets many children : This is the version of the sastra makers.

नवमे दिवसे ब्रह्मन् यो गच्छेत् रमणीं सुधीः ।
भाग्यवान् स महाभाग रमणी भाग्यशालिनी ॥

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One who intercourses on the ninth day, becomes fortunate the female too, lucky.

दशमे दिवसे ब्रह्मन् नारीगामी भवेद् यदि ।
बहुना किमिहोक्तेन जायते प्रवरः सुतः ॥

He who intercourses on the tenth day, it is needless to say more, gains a minted child.

एकादशे महाभाग नारीगामी भवेद् यदि ।
धर्महीना भवेत् पत्नी सत्यं सत्यं मयोदितं ॥

He who intercourses on the 11th day, his wife becomes irreligious—know this worq of mine as gospel truth.

रमते भार्य्यया सार्द्धं द्वादशे दिवसे यदि ।
सत्यं सत्यमहं वच्मि जायते पुरुषोत्तमः ॥

He who intercourses with his wife on the twelvthe day, gains a child who is respected by all.

त्रयोदशे महाभाग नारीगामी भवेद् यदि ।
जायते तनया तस्य महापापीयसी मता ॥

He who intercourses on the thirteenth day, gains a daughter who becomes vicious and impious.

प्रियां प्रियतमां ब्रह्मन् यो गच्छेत्तत् परेऽहनि ।
धर्मज्ञं सुशीलं पुत्रं लभते स महामतिः ॥

He who intercourses on the fourteenth day, gains a child who becomes a great man and gentle and pious.

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तत्परेऽहनि यो गच्छेत् सततं मदनातुरः ।
जायते तनया तस्य सदा पतिपरायणा ॥

He who. out of a fit of lust intercourses on the fifteenth day, gains a daughter who becomes devoted to her husband and chaste.

षोड़शे दिवसे ब्रह्मन् यो गच्छेत् रमणीं सुधीः ।
धन्योऽसौ कृतकृत्योऽसौ सत्यं सत्यं न संशयः ॥

He who intercourses on the sixteenth day, becomes praiseworthy and an well done man in all his undertakings.

लभते स महाभागः पुत्रं हरिपरायणं ।
धर्म्मज्ञं सुशीलं शान्तं तनयां धर्म्मचारिणीं ॥

That fortunate man gains a child who becomes a devout vaisnab, gentle, moral and religious ; and a daughter who becomes pious.

ऋतुस्नाता रमणी च वदनं यस्य पश्यति ।
तत्कल्पं तनयं सुते तनयाख्वा मुनीश्वर ॥

Oh lord of the Munis, the woman gains a boy or a daughter, the likeness of whom nearly exactly corresponds with that person whose face is first looked at by her after taking bath on the fourth day of her menstruation.

स्नानान्ते च चतुर्थेऽह्नि शुद्धा भवती सुन्दरी ।
तद्दिने जायते पुत्रो भवेद्धर्म्मपरायणः ॥

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Woman get purified after bathing on the fourth day after menstruation. And if she conceives on that day after one intercourse with her husband, she gains a child who becomes upright and honest.

पञ्चमे रमणीं गच्छेत् यद्यपि कोऽपि पुङ्गवः ।
तस्याश्चेत् जायते कन्या कुलटा कुलनाशिनी ॥

If there comes forth a daughter as the fruit of coition on the fifth day after menstruation she is sure to become unchaste and bring destruction of her lineage.

षष्ठे च रमणीं गच्छेत् कामितो यदि कश्चन ।
तत्पुत्रो जायते भिक्षुर्महादरिद्र एव हि ॥

If any one, out of a fit of passion intercourses with his wife on the sixth day, his issue becomes poor and a beggar and that undoubtedly.

वारुणे शङ्खिनी नारी गर्भिणी चेत् मुनीश्वर ।
भाग्यशीलां सुतां सूते तनयं भाग्यशालिनम् ॥

Oh lord of the Munis, if the *Sankhini* female conceives in period of the Baruna, she produces a lucky female child and an auspicious male child.

नारीगामी भवेद् यो हि दिवसे सप्तसंख्यके ।
भजते तनया तस्य पतिं त्यक्त्वान्यपूरुषम् ॥

Any female issue formed as the result of intercourse on the 7th day of menstruation, will desert her husband and take resort to a another man.

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अष्टमे रमणीं गच्छेत् मानवो यदि कथन ।
सुखिनं धार्म्मिकं पुत्रं लभते नात्र संशयः ॥

If as the result of intercourse on the 8th day, a male child is born to him he is sure to become lucky and pious.

नवमे जायते यस्य तनया नारीसङ्गमात् ।
सती पतिव्रता सा च सदाचारपरायणा ॥

If a girl be the result of an intercourse on the 9th day, she is sure to become chaste, devoted, and always addicted to deeds of piety and righteousness.

दशमे रमणीं गच्छेत् कामितो यदि कथन ।
आजन्मसुखिनं पुत्रं लभते नरसत्तम ॥

It the intereourse be made on the 10th day, a life long happy male child is born to him.

गर्भवती रमणी च महेन्द्रे पद्मिनी यदि ।
बहुपुत्रवती सा हि पुत्राश्च चिरजीविनः ॥

If the *Padmini* class of female conceives in the *Mahendra* period, she becomes mother of many children who live long.

हस्तिनी रमणी ब्रह्मन् महेन्द्रे गर्भिणी यदि ।
सुरकल्पं शिशुं सूते सत्यं सत्यं न संशयः ॥

If the Hastini female conceives in the *Mahendra* period, a heroic child is born to her.

एकादशे रजोरक्षां यस्याः करोति पुङ्गवः ।
धर्म्मपरायणा तस्य कन्या कुलवती भवेत् ॥

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If the intercourse be made on the 11th day, a pious female child is born who preserves well her line.

पुरुषः क्रीड़ते यत्र द्वादशे भार्य्यया सह ।
पुत्रं स लभते सत्यवादिनं विजितेन्द्रियम् ॥

If the intercourse be made on the 12th day, a truthful and self restrained child is born.

वैष्टवाचारसम्पन्नं दीर्घायुषमकल्मषम् ।
लभते तनयं सोऽपि त्रयोदशे नरेश्वर ॥
अथवा जायते कन्या सदाचारा जितेन्द्रिया ।
सुप्रियवादिनी सा हि सत्यं सत्यपरायणा ॥

If the intercourse be made on the 13th day, a child issues who becomes a staunch Vaisnava, long-living and sinless. And if any female child, she becomes purity-loving, self-controlled, sweet-speaking and truthful.

वारुणे पद्मिनी नारी गर्भं धत्ते मुनीश्वर ।
तनया जायते तस्याः कुलसौभाग्यकारिणी ॥

Oh lord of the ascetics, If the *Padmini* class of female conceives in the *Baruna* period, a female child is born to her through whom her line of generation prospers.

वारुणे हस्तिनी धत्ते गर्भं चेत् तापसेश्वर ।
कुलटां तनयां सूते महादेवेन भाषितम् ॥

Oh lord of the ascetics, if the *Hastini* class of female conceives in the Baruna period, a female child is born to her who becomes vicious.

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चतुर्दशे महाभाग यो गच्छेत् रमणीं नरः ।
जायते तनयस्तस्य महासुखी विचक्षणः ॥

If the intercourse be made on the 14th day, an unusually happy and a wise child is born.

पञ्चदशे महाभाग जायते प्रवरः सुतः ।
तनया धर्म्मशीला च सदा परिपरायणा ॥

If the intercourse be made in the 15th day, an upright male child or a pious female child devoted to her husband is born.

षोड़शे जायते पुत्रो धर्म्मशीलो महामतिः ।
ज्ञात्वा चैवं विचार्य्यार्थं नारीसङ्गं समाचरेत् ॥

If the intercourse be made on the sixteenth day, a pious and a high-minded male child is born. So intercourse should be made bearing these facts in mind.

अलग्ने चित्रिणी धत्ते गर्भं चेत् मुनिपुङ्गव ।
जायते तनयस्तस्य महादुःखो न संशयः ॥

Oh lord of the ascetics, in the *Chitrini* conceives in an evil hour, a very miserable male child is born to her.

बहुना किमिहोक्तेन शुभलग्ने सुखी भवेत् ।
महादुःखो भवेच्चापि अशुभे जायते यदि ॥

To say more to you is needless. Know it is a general rule that a ception at an opportunate

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moment, brings forth an auspicious child and if at an evil hour, an inauspicious child.

इति श्रीसिद्धनागार्ज्जुनविरचिते रतिरमणाख्ये
रतिशास्त्रे नागार्ज्जुनतुण्डिसंवादे सहवास-
विधिनाम अष्टमपादः समाप्तः ।

नवमः पादः ।

योग्यायोग्य मिलनेर फल ।

तुण्डिरुवाच ।

इदानीं वद मे देव योग्यया योग्यमेलनम् ।
अयोग्यामिलनेनैव यत् फलं स्याच्च तद्वद ॥

Tuni said,—Oh lord, please now to tell me of what is the union of a proper male with a female, as also that of an improper male with an improper female.

नागार्ज्जुन उवाच ।

शृणु ब्रह्मन् प्रवक्ष्यामि यत् पृच्छसि तापस ।
त्वयि मे गोपनं नास्ति तं मम परमप्रियः ॥

Nagarjun said—Oh Bramhin, oh matchless asceti Hear me say what you have asked me for. I have nothing to keep off from you who are my great favourite.

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योग्या नारी सह योग्यपुरुषेर मिलनेर फल ओ

सन्ततिर अवस्था।

नागार्जुन उवाच।

पद्मिनी रमणी ब्रह्मम् शशकात् गर्भिणी यदि।
धर्म्मशीलं सुतं सूते सत्यं सत्यं मयोदितम्॥

Nagarjun said,—Oh Bramhin, if the *Padmini* class of females conceives with the help of a *Sasak* male, pious child is born to her as the result and that undoubtedly.

यदि च जायते कन्या पतिपरायणा हि सा।
धर्मे मतिः सदा तस्या जानीहि तापसेश्वर॥

Or if any female child be the issue of the union of a *Sasak* with a *Padmini* female, she becomes devoted to her husband and virtuous.

पुत्रं सूते महाभाग मृगतश्चित्रिणी यदि।
रूपवान् धनवान् सोऽसौ महादेवेनभाषितम्॥

Oh generous minded, if the *Chitrini* produces any child with the union with a *Mriga*, he becomes beautiful and strong. It is the saying of Mahadeb himself,

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मृगतश्चित्रिणीगर्भे तनया जायते यदि ।
विद्याधरीसमा सा हि रूपवती प्रकीर्त्तिता ॥

If any female child is born to any *Chitrini* as the result of an union with a Mriga, she becomes as handsome as a *Vidyadhari*.

वृषभात् शङ्खिनीगर्भे तनयो जायते यदि ।
महाबलो भवेद् ब्रह्मन् महाबाहुर्महामतिः ॥

Any issue, born to a *Mriga* male in union with a *Sankhini* female becomes exceptionally strong, massive, stout-armed and extraordinarily intellectual.

डाकिनी किन्तु विज्ञेया तनया जायते यदि ।
पतिं त्यक्त्वा महाभाग भजते परपुरुषम् ॥

But, O great minded, if the child be a female one she undoubtedly becomes like a Dakini (female ghost) and takes up different person as her companion, leaving her own husband.

तुरगाद्धस्तिनी धत्ते गर्भे चेत् तापसेश्वर ।
जायते तनयस्तस्या महायोद्धा महाबलः ॥

Oh lord of the medicants, any issue, born to a *Aswa* in union with a *Hastini* female, becomes a warrior and exceptionally strong.

निर्भीकहृदयः सोऽपि न बिभेति कदाचन ।
दुर्गमे प्रान्तरे वापि सन्निवेशेऽग्नौ महावने ॥

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This child becomes bold enough to defy any impassable tract of land, water, fire and deep forest.

तुरगाद्धस्तिनीगर्भे जायते नन्दिनी यदि ।
मदनंनातुरा सा हि पुरुषकाङ्क्षिणी सदा ॥

Any female issue born, to a *Aswa* male in intercourse with a *Hastini* female, desires always the company of men and is constantly pricked by lustful passion.

दृप्तिर्न जायते तस्याः सदा पुरुषसङ्गनात् ।
मदनदहनेनैव तापिता सा निरन्तरम् ॥

She never feels satiated even if she constantly dallies with males, so that she always suffers from extreme carnality.

योग्यानां मिलनेनैव यत् फलं तत्प्रकीर्त्तितं ।
अयोग्या मिलनं ब्रह्मन्नधुना श्रोतुमर्हसि ॥

Oh Bramhin, I have described before you the result of union of proper pairs and the condition of the issue born to them. I will now tell you the result of union of improper pairs, do hear me with attention.

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अयोग्या नारीर सहित अयोग्या पुरुषेर मिलनेर
फल ओ तज्जात सन्तानेर स्वरूप।
नागार्जुन उवाच।
शशकात् हस्तिनी नारी यदि गर्भवती भवेत्।
जायते तनयस्तस्याः स्वल्पायुर्दुर्बलो मुने॥

Nagarjun said.—Oh Muni, if the Hastini conceives with the help of a *Sasak*, any male child produced as the result becomes weak nerved and short living.

तनयां लभते ब्रह्मन् हस्तिनी शशकात् यदि।
रूपवती भवेत् सा हि नैव सा चिरजीविनी॥

If a *Hastini* gets a female child through a *Sasak* the ussue, thoúgh becomes fair looking, does not live long.

शशवेत् रमते ब्रह्मन् सह वारणभार्य्यया।
जीर्णः शीर्णो भवेत् सोऽपि षण्मासान्म्रियते ध्रुवम्॥

Oh Bramhin, if any female child be born to a Hastini in connection with a Sasak, she gets diseased and dies within six months from the date of her birth

बहुना किमिहोक्तेन शशकी हस्तिनी शुभा।
न क्षमा न हि सन्तुष्टा जानाहि तापसेश्वर॥

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The fact is that *Hastsni* gets never satisfied in the company of the Sasak. Know that her sexual desire is never satiated by this union.

शशकात् शङ्खिनी धत्ते गर्भं चेत् तापसेश्वर ।
लभते धार्म्मिकं पुत्रं कथितं शास्त्रकोविदैः ॥

Oh lord of the ascetics, if the Sankhini conceives in conjunction with a Sasak, a child is produced who becomes pious. So say the sages.

शशकात् शङ्खिनी नारी लभते तनयां यदि ।
सदा क्रोधसमायुक्ता सा भवेच्चिरजीविनी ॥

If any female child is brought forth as the result of intercourse between a Sasak and a Sankhini, she lives long but becomes of angry temperament.

शशकाच्चित्रिणी नारी यदि गर्भवती भवेत् ।
सुशीलं तनयं सूते स्वल्पायुर्वै सुनिश्चितम् ॥

If the Chitrini conceives in conjunction with a Sasak, any male issue brought forth as the result becomes gentle but short living and that undoubtedly.

शशकाच्चित्रिणी नारी लभते तनयां यदि ।
दुःखिनी सा परिज्ञेया तथाहि वृद्धभर्त्तृका ॥

If any female issue be brought forth as the result of union of the Chitrini with a Sasak, she becomes miserable and gets an old husband.

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मृगाच्च पद्मिनी नारी गर्भं धत्ते मुनीश्वर ।
तनयो जायते तस्या बलवान् सुखदुःखभाक् ॥

Oh lord of the Munis, if the Padmini conceives with the aid of Mriga, any male child brought forth as the result becomes exceptionally stout and shaes prosperity and adversity alike.

मृगाच्च पद्मिनी नारी लभते तनयां यदि ।
धनधान्यादिसम्पन्ना न किन्तु दीर्घजीविनी ॥

Any female child brought forth as the result of union with a Mriga of a Padmini, she becomes the possessor of vast wealth but does not live long.

गर्भं धत्तें मृगाच्चेत्तु सुन्दरी वारणाङ्गना ।
तनयं लभते सा हि पशुवत् क्रूरचारिणम् ॥

If any beautiful Hastini conceives with the aid of a Mriga, any male issue that may be born to them incurs some beastly natures. and becomes cruel.

वारणायां मृगाच्चैव तनया जायते यदि ।
कुलटा सा भवेत् ब्रह्मन् ध्रुवन्तु पतिघातिनी ॥

Oh Bramhin, if any female child be born to a Hastini with the aid of a Mriga, She becomes wretched and vicious and the murderer of her own husband.

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मृगाच्च शङ्खिनी नारी तनयं प्रसूते यदि ।
दयादाक्षिण्यगुणादिसंयुतः स भवेद् ध्रुवम् ॥

If any male issue be born to a Sankhini with the aid of a Mriga, he becomes endowed with the the best of virtues.

वृषभात् पद्मिनी नारी लभते तनयां यदि ।
दुराचारो भवेत् सोऽपि वृषवत् मुनिपुङ्गव ॥

Oh lord of the ascetics, any male issue born to a Padmini with the aid of a Brisha, becomes addicted to performing wretched deeds like a bull.

पद्मिनी वृषभां ब्रह्मन् प्रसूते तनयां यदि ।
कुलकलङ्किनी सा हि दुराचारपरायणा ॥

Oh Bramhin, any female child born to a Padmini in conjunction with a Brisha, she becomes vicious and defiler of her own lineage.

वृषभाद्धस्तिनी नारी गर्भं धृत्वा मुनीश्वर ।
तनयश्चेत् प्रसूते सा फलं तत्र वदामि ते ॥

Oh lord of the Munis, any male issue born to a Hastini with the aid of a Brisha, he becomes as I will tell you below.

महाबलो भवेत् पुत्रो महायोद्धृवरः स्मृतः ।
पीडन्ते तेन भो ब्रह्मन् अखिला ग्रामवासिनः ॥

Oh Bramhin, that son gains the reputation of being a stout warrior, and the residents of his locality greatly suffer by his oppressions. He becomes tyrannical enough to oppress others.

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कन्या या जायते ब्रह्मन् वृषभात् वारणोदरे ।
भजते सा महाभाग पुरुषाणां शतं शतम् ॥

Oh Bramhin, oh generous minded, any female issue born to a Hastini in conjunction with a Brisha, flies after hundreds of men, that is, she is destined to be immoral.

वृषभाच्चित्रिणी नारी लभते तनयं यदि ।
अकाले मरणं तस्य सत्यं सत्यं न संशयः ॥

If any male issue be born to a Chitrini with the aid of a Brisha, he dies a premature death.

तनया जायते ब्रह्मन् चित्रिणी जठरे वृषात् ।
गर्भस्थिता च सा कन्या विगतासु भविष्यति ॥

Oh Bramhin, any female issue formed to a Chittrini with the aid of a Brisha, dies in the womb.

सुन्दरी पद्मिनी धत्ते तुरगात् जठरं यदि ।
प्रायशस्तत्र जायन्ते नपुंसका न संशयः ॥

If any Padmini conceives with the aid of an Ashwa, the issue generally becomes an impotent from birth.

यदि भाग्यवशेनैव तनयं लभते हि सा ।
चिरदुःखी भवेत् सोऽपि यक्ष्मरोगी न संशयः ॥

Or if through bad star any male child be born to them, he suffers from consumption and becomes forever miserable.

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कन्या चेत् जायते तस्यां शृणु हे तापसेश्वर ।
धर्म्मपरायणा साध्वी सदा शुद्धमतिर्भवेत् ॥

Oh lord of the ascetics, hear what I am to say now. If any female child be born to a Padmini with the aid of an Ashwa, she becomes chaste, pious, pure in habits and highly intellectual.

अश्वतश्चित्रिनी नारी तनयं लभते यदि ।
अचिरान् म्रियते सोऽपि सत्यं सत्यं न संशयः ॥

If any Chitrini be confined to a male child through an Ashwa, the child dies within a short time and that undoubtedly.

यद्यपि तनया जाता दृश्यते तापसेश्वर ।
एकनेत्रा भवेत् सा हि श्वेतवर्णा न संशयः ॥

If Chitrini brings forth a female child with the aid of an Ashwa, she becomes one eyed and of white complexion.

प्रसूते तनयं ब्रह्मन् शङ्खिनी रमणी यदि ।
तुरगात् स हि पुत्रः स्यात् जन्मान्धो दुर्ब्बलोऽपि च ॥

Oh Bramhin, if the Sankhini brings forth any male child in amalgamation with an Ashwa, the child becomes blind from the date of its birth and weak.

तनया जायते तस्यां यदि सा पतिघातिनी ।
मूका वा च महाभाग महादेवेन भाषितम् ॥

Oh generous minded, if any female child be born to a Sankhini in amalgamation with an Ashwa, she becomes vicious and the murderer of her own husband, or, she becomes a dumb from the date of her birth, Mahadeb himself has said so.

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यत् पृष्टं मे पुरा ब्रह्मन् कथितं तव सन्निधौ ।
किमद्यात् कीर्त्तयिष्यामि श्रोतुः किं कौतुकं तव ॥

Oh Bramhin, I have till now narrated all you have enquired of me. Now tell me what more you would like to hear from me.

इति श्रीसिद्धनागार्जुनविरचिते रतिरहस्याख्ये
रतिशास्त्रे नागार्जुनतुण्डिसंवादे योग्या-
योग्यमिलनफलकीर्त्तननामक
नवमपादः समाप्तः ।

दशमः पादः ।

नारीजातिरशयावर्णन ।

तुण्डिरुवाच ।

धन्योऽस्मि कृतपुण्योऽस्मि त्वत्प्रसादात् मुनीश्वर ।
श्रुता त्वद्वनाम्बुजात् रतिशास्त्रामनुत्तमम् ॥

Tundi said,—Oh lord of the asceties, it is owing to your kindness that I have been able gratefully to hear so much about the nice Ratishastra from your iips.

नारीणां शयनं श्रोतुमिच्छामि तव साम्प्रतम् ।
येषु शयाना नार्य्यश्च प्राप्नुवन्ति महासुखम् ॥

I now wish to hear of the nature of the beds of the four different classes of woman. That is, please tell me what kind of bedding is dear to what kind of woman.

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पद्मिनीर शयग्रा ।

नागार्जुन उवाच ।

पद्मिनी सुन्दरी नारी नारीषु प्रधानाङ्गना ।
कोमलाङ्गी नारी नास्ति युवती पद्मिनी समा ॥

Nagarjun said,—the beautiful Padmini is the best of all classes of women. There is none in this world to excel a young Padmini.

तत्सदृशं नास्ति कोमलं शयनं भुवनत्रये ।
शयने वेदनाम् सा हि प्राप्नोति यत्र तत्र च ॥

Bed so soft as to suit the body of the Padmini is no where to be found on this earth. In whichever bedding she his on, she will feel great pain on her body.

कुसुमशयने सा हि निर्ज्जने पुष्पकानने ।
शेते यदि महाभाग सुखं किञ्चिदवाप्स्यति ॥

Oh savant, if the Padmini lies on a bed of flower in a solitary flower garden, she feels happy to a certain extent.

मालती मल्लिका ब्रह्मन् युथिका नीलमुत्पलम् ।
रक्तं कोकनदञ्चैव चन्दनं कुसुमं तथा ॥

Oh Bramhin, the Padmini will feel very happy if she can lie upon a bed made up of *malati, mallika, juthika, blue lotus, red kokonud, sandal, kusum*

एषां पुष्पैश्च समाचर्य्य शयनं गन्धवासितं ।
शेते यदि शुभा नारी परमं सुखमाप्नुते ॥

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and such other flowers and if the same be soaked with sweet scents.

इति ते कथितं ब्रह्मन् पद्मिनी शयनं शुभम् ॥
चित्रानी यत्र शायित तत् शृणु च महामते ॥

Oh Bramhin, oh great minded, I have thus des-described to you the bedding of the Padmini. I will now tell you of the bedding which a Chitrini desires.

चित्रानीर शयग्रा ।

नागार्जुन उवाच ।

कार्पासमम्भवे ब्रह्मन् गन्धचन्दनप्रोक्षिते ।
शयने चित्राणी शेते चित्तरञ्जनहेतवे ॥

Nagarjun said,—Oh Bramhin, the Chitrini feels much happy if she can lie upon a bed of cotton scented with sandal pastes.

बहुना किमिहोक्तेन शङ्खिनी शयनं शृणु ।
हस्तिनीशयनं बक्ष्ये क्रमशस्ते महामुने ॥

Oh great muni, It is needless to say more of Chitrini to you. Now hear of Sankhini and afterwards I will tell you of Hastini.

शङ्खिनीर शयग्रा ।

नागार्जुन उवाच ।

कार्पासमम्भवादिषु सुशुभ्रां खट्टिकोपरि ।
शयग्रां विस्तीर्ण ओ ब्रह्मन् शयित शङ्खिनी शुभा ॥

Nagarjun said,—Oh Bramhin, the Sankhini gets

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much satisfied if she can have a sofa furnished with a milk-white bed of cotton.

दुग्धफेननिभं ब्रह्मन् शङ्खिनी शयनं भवेत् ।
कोमलसमुन्नतं वापि महादेवेन भाषितम् ॥

Oh Bramhin, Mahadeb has said it himself that a soft milk-white bedding should be prepared for the Sankhini. She will get herself highly satisfied at this.

इति ते कथितं ब्रह्मन् शङ्खिनी शयनं शुभम् ।
हस्तिनीशयनं वक्ष्ये शृणु तापसप्रवर ॥

Oh Bramhin, I have thus described to you all about the bedding of Sankhini now hear how a Hastini's bed is like to:

हस्तिनीर शयया ।

नागार्जुन उवाच ।

पुष्पशयया महाभाग हस्तिनै नैव रोचते ।
कार्पासमसम्भवा वापि न तस्याश्चित्तरञ्जिनी ॥

Nagarjun said,—Oh great minded, neither the bed of flower nor the soft cotton bed can satisfy the Hastini.

धराशयया समाश्रित्य शेते चेत् वाराङ्गना ।
प्रीतिर्भवेत्तदा तस्या नियतं पतिना सह ॥

The Hastini only wants the company of her husband and she feels highly pleased even with the ground if she can have her husband there.

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इति ते कथितं विप्र नारीशय्या निरूपणम् ।
किमन्यत्ते प्रवक्ष्यामि श्रोतुं किमभिवाञ्छसि ॥

Oh Bramhin, the four kinds of bedding for the four kinds of women have now been described by me. Tell me what more you would like to hear from me.

इति सिद्धनागार्जुनविरचिते रति-रमणाख्ये रतिशास्त्रे
नागार्जुन तुण्डिसंवादे ऋतुविवरण नामल
दशम पादः समाप्तः ।

एकादशः पादः ।

रमनीर मनस्तुष्टिर उपायं ।

तुण्डिरुवाच ।

केनोपायेन हे ब्रह्मन् सुप्रीताः स्युः स्त्रियः शुभाः ।
तच्छ्रोतुमहमिच्छामि कृपया कथयस्व तत् ॥

Tundi said,—Oh Bramhin, I now entertain a strong desire to know the means of satisfying a female. So be kind enough to tell me of that.

नागार्जुनउवाच ।

तदेवं वचनं श्रुत्वा चमत्कारो जायते मनः ।
न जानासि महाभाग नारीणां तुष्टिसाधनम् ।

Nagarjun said,—Oh great minded, I am very much surprised to hear this of you. Pity, you do not know the means of satisfying a female.

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तादृशी रमणी कुत्र न पश्यामि धरातले ।
विनयैर्नाथवा वाचा प्रीतिपूर्णया तुष्यति ॥

Oh muni, there can be found no female on this earth who cannot be satisfied with sweet words.

तुण्डिरुवाच ।

सत्यमेतत् महाभाग: स्त्रियन्तु भिन्नरुचय: ।
विशेषेण समाख्यच्च श्रोतुं कौतूहलं मम ॥

Tundi said,—Oh savant, what you have said is true. But consider that tastes vary according to the classes of woman So please now to tell me what kind of woman is pleased with what and how, Iam urgently intent upon hearing it.

पद्मिनीर प्रीतिविधान ।

नागार्जुन उवाच ।

दिव्याभरणदानेन तथा मधुरया गिरा ।
सादरं यत्नवान् भुत्वा तोषयिष्यति पद्मिनी ॥

The Padmini should be pleased with various beautiful ornaments, sweet words and careful devotion.

वामपार्श्वे स्थितां तान्च पद्मिनीं सुखमास्थिताम् ।
धर्म्मगर्भेण वाक्येन तोषयिष्यति सादरम् ॥

The young Padmini should be taught godly words by taking her on one's own left side, know this will please her too much.

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नारीनिन्दा न कर्त्तव्या पद्मिनीसन्निधौ मुने ।
सन्तुष्टा सा भवेत्तस्मात सत्यं सत्यं न संशय ॥

Oh muni, never be blaming a woman before a Padmini. This too would be satisfying her to a great extent.

चित्रिणीर प्रीतिविधान ।

नागार्जुन उवाच ।

चित्रिणी येन प्रीता स्यात्तत् शृणु नरपुङ्गव
श्रुत्वा ज्ञात्वा विचार्य्यार्थं कार्यं काले करिष्यसि ॥

Nagarjun said,—Oh lord of men, now hear what I say of the way to please a Chitrani. Mind it attentively so that you may act accordingly when time comes.

प्रेमपूर्णेन वाक्येन आख्यान कीर्त्तनेन च ।
चित्रिणीमुत्सङ्गे कृत्वा तोषयिष्यति सादरम ॥

Take the Chitrini on your lap and offer her words of sincere love and tell her diverse stories, know these will satisfy her too much.

देय बहुविध भोग्य नानालङ्कारमुत्तमम् ।
वसन ताम्बूलयैव चित्तरञ्जनहेतवे ॥

To please a Chitrini, give her pleasurable things, beautiful ornaments, food, cloth and betels.

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शङ्खिनीर प्रीतिविधान।

नागार्ज्जुन उवाच।

अधुना शृणु वक्ष्यामि शङ्खिनी येन तुष्यति।
न हि तुष्यति सा ब्रह्मन् पद्मिनी चित्रिनी यथा॥

Nagarjun said,—Oh Bramhin, now hear how the Sankhini gets pleased. It is not to easy to please the Sankhini as it is to do the Padmini or the Chitrani.

सा चेल्लभेत भो ब्रह्मन् सर्वेभ्यो प्रीतिमुत्तमम्।
भुषणानि विविधानि प्रीतिस्तस्यास्तदाभवत्॥

Oh Bramhin, the Sankhini gets pleased if she can get the best of the ornaments and jewels which will excel those used by the neighbouring women.

अङ्गस्थिताञ्च तां नारीं प्रीतिसम्भाषणैन च।
सर्वदा सादरं ब्रह्मन् तोषयिष्यति मानवः॥

Try to please this class of women by placing them on the lap and caressing them with sweet words.

हस्तिनीर प्रीतिविधान।

नानार्ज्जुन उवाच।

हस्तिनी रमणीं ब्रह्मन् येन सन्तोषयिष्यति।
कथयिष्यामि तत्सर्वं स्थिरीभूतावधारय॥

Nagarjun said,—Oh Bramhin, now hear how the Hastini gets pleased.

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वस्त्रै र्वा भूषणै र्वापिरत्नै र्वा तापसेश्वर ।
प्रणयभाषणे नैव तुष्यति वारणाङ्गना ॥

The Hastini gets not pleased with cloths, ornaments, jewels or love-chats.

भोजनानि विपुलानि मीनमांसादिकानि च ।
तस्यै देयानि भो विप्र तदा सा परितुष्यति ॥

Oh Bramhin, if you wish to please the Hastini, give her fish and flesh to a large extent.

उतसङ्गं सततं पुंसां वाञ्छति क्रूरचारिणी ।
तेन सा सुप्रीता विप्र सदा प्रफुल्लमानसी: ॥

Oh Bramhin, the vicious Hastini always hankers after the lap of men. She gets highly satisfied if she can have that.

रमते पुरुषैः सार्द्धं यदि दुष्ट दिवानिशम् ।
तदा सा प्रीतिमाप्नोति सत्यं सत्यं वदामि ते ॥

The vicious Hastini gets highly pleased if she can have the company of different men at all times.

इति ते कथितं विप्र यत् पृष्टं तापसेश्वर ।
श्रुत्वा चैवं विचार्य्याथ रतिशास्त्रे ज्ञानी भव ॥

Oh Bramhin, Oh lord of the ascetics, I have described everything that you have asked of me. Learning all these be the master of Ratisasta after careful consideration.

इति श्रीसिद्धनागार्जुनविरचिते रतिरमणखेद रतिशास्त्रे
नागार्जुनतुण्डिसंवादे नारीजातिर प्रीतिसाधनो-
पायनामक एकादशपाद समाप्तः ।
इति रतिशास्त्र समाप्त ।

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